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Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. *Jeremiah 33. 3.*

RELIGIOUS THOUGHT AND ACTIVITY.

The bulletin of the Metropolitan Board of Promotion is authority for this startling news item:

"More copies of the Bible are stolen from the main library of Columbia University than any other book."

Rev. W. S. Bruce, D. D., minister of Banff, Canada, has attained his jubilee in that position. Dr. Bruce said that not a few had had a fifty years' ministry, but he had held it in one place. He had never sought another pastorate, nor seen any town he liked better than Banff. He had married some 950 couples, and had a remarkable experience to relate of them:

"Of the many marriages he knew of only two that had turned out unhappily."

One of the most beautiful of the new prayers proposed in the revision of the Anglican Church Prayer Book is the following, to be used **for a dying child:**

"O Lord Jesus Christ, the only begotten Son of God, who for our sakes didst become a babe in Bethlehem: we commit unto thy loving care this child whom thou art calling to thyself! Send thy holy angel to lead him gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy, and fold him in the everlasting arms of thine unfailing love: who livest and reignest with the Father and the Holy Ghost, one God, world without end! Amen."

Some 15,000 delegates are expected from the United States, Canada and Mexico, with a few from Europe, at the **International Christian Endeavor Convention** in Des Moines, Iowa, July 4-9. The convention will be held in the great auditorium which seats 10,000 people, and an amplifying device will be used, which will make the voices of the speakers distinctly audible in every part of the huge building.

Among the many uses to which the radio is put in religious effort the First Presbyterian Church of Seattle, Wash., of which Dr. Mark A. Matthews is pastor, has a machine in operation by which he is talking to thousands in homes, hospitals, public institutions, and camps. Some of his sermons have been heard as far as Logansport, Ind., and Alberta, Can. The service is sent out three times on Sundays, at 11, 2.30, and 7.30. Dr. Matthews is trying to raise money to purchase receiving sets for **magna-vox phones in logging, construction, and milling camps,** where large numbers of men are gathered every Sunday with very limited religious opportunities.

There are said to be **10,000 students representing 116 foreign nationalities** who are pursuing higher courses of education in over 450 schools in this country. In every state in the Union and in the District of Columbia there are from one to five hundred young men and women of unusual ability, who have had the initiative and the courage to become sojourners in a strange land in order to prepare themselves for the tasks of leadership, national and international, which lie ahead through the years.

Unless Christians meet these students more than half way while they are in this country we are jeopardizing the work for

which countless missionaries have given and are giving their lives. It is a grave question. Will these students help or hinder the Christian cause when they return to their native land?

A canvass of the entire country, comprising all creeds and all kinds of people, was recently conducted by "Etude," the monthly music magazine, in order to find out **America's ten most favorite hymns.** Over 32,000 choices were registered, with the following hymns leading the list:

Abide with Me..... 7301
Nearer, My God, to Thee..... 5490
Lead, Kindly Light..... 4161
Rock of Ages..... 3432

These four hymns appeared in nearly every list submitted.

If pride of race should inspire an Indian ward of the United States government to trace his ancestry two or three generations back, he will have a most difficult time of it. For the sake of convenience and brevity the Indian who becomes a land-owner changes his name from Singing Water to Jones, and from Great Heart to Bim. **"The musical names of their race** are dying out," reports a secretary of the Young Women's Christian Association, whose work is with the women and girls of that race, "and it is too bad. They are proud that they are Indians, and justly so, but they are losing in the advancing civilization the always expressive and usually musical names of their forbears."

Dr. Charles E. Jefferson of New York has suggested that it would be a good thing if every Sunday on his way to church every minister would say to himself, "This day I am a preacher of good news!" and comments that in the realization of this the minister would become more radiant in his utterances, as well as in his manner. He would be really preaching the gospel, which is good tidings, or it is nothing. Dr. Jefferson says:

"It would do ministers good, I think, —at least some ministers,—if they would call themselves not ministers of the gospel, but **ministers of the good news.** It might save a minister from becoming gloomy, and prevent him from dwelling too much on the somber side of life."

The Foundation for the Free Distribution of the American Standard Bible is the name adopted by a group of nationally prominent Christian laymen and Bible scholars who announce their intention of carrying out the work begun by the American Bible Revision Committee in giving to the world what has commonly come to be known as the most accurate text and the most beautiful version of the Holy Scriptures in any language.

In the Foundation it is proposed to create not a large organization, but rather a small active committee to supplement the work of existing Bible societies and religious organizations. Honorary officers will include Christian laymen of national prominence, while a general committee will include representation from the various denominations and from theological seminaries and universities, including those represented on the original American Bible Revision Committee. The Board of Management will consist of an executive committee composed principally of Christian laymen.

The first free distribution will be made in answer to appeals from the following public and religious institutions: homes, orphanages, hospitals, prisons, forts, naval stations, missionary associations.

Dr. Rufus W. Miller, president of the Pennsylvania Bible Society, has accepted the secretaryship of the Foundation. Dr. Miller is also secretary of the Philip Schaff Memorial Committee, which is erecting a million dollar building in Philadelphia in honor of the president of the American Revision Committee.

Literature and information regarding the purposes of the Foundation may be obtained by addressing the Foundation for the American Standard Bible, 50 Union Square, New York City, which has made a public request for historical data regarding the members of the American Revision Committee and their work in translating the Holy Scriptures.

SOMETHING ATTEMPTED, SOMETHING DONE.

The magnitude of the operations of a modern church board is shown by the fact

that the Board of Home Missions and Church Extension of the Methodist Episcopal Church in 1922 assisted 1220 enterprizes, of which 960 were initial developments, 391 in cities of 10,000 and over, 829 in rural communities, 881 in white and 247 in Negro conferences, 81 in foreign-speaking neighborhoods, and 12 in student centers. Receipts were $5,186,812.

The Roman Catholic Church in America is giving increasing attention to Negro education. According to a recent statement it has eight special schools of more than local importance, and about one hundred and twenty-five small parochial schools, with total property values of half a million dollars. Plans are under way for the opening of a new school in Maryland, —the Cardinal Gibbons Institute.

The Catholic church claims a Negro membership of 250,000 in the United States.

Presbyterians from all over the state of Pennsylvania recently joined in celebrating the **225th anniversary of the historic First Presbyterian Church, Philadelphia.** There convened the first presbytery, the first synod, and the first general assembly in this country. Thirty-nine annual meetings of the assembly have been held in that historic edifice.

The church has had in its long life only eleven pastors. It was first organized in a store. In 1704 the "Old Buttonwood" was built in Market Street, and there the presbytery, the synod and the assembly had their birth, the congregation moving in 1821 to Washington Square.

The thirty bodies related to the **Federal Council of Churches** report a total membership of 20,722,042 persons. They have 149,436 congregations, served by 119,-077 ministers. Their gain in membership over last year is 669,261. Their total constituency is now 58,021,438 persons.

The Methodist churches have the largest constituency in the country, their figures being 23,253,854 communicants. The Baptists form the second largest group, and are pressing the Methodists closely with a constituency of 22,869,098 persons.

The Roman Catholics are third with 18,104,804 baptised persons, which includes their full church population. The Lutherans make up the fourth body with 7,043,854 constituency, and the Presbyterians are fifth with 6,726,698 constituency.

More than 2500 Jewish leaders from every section of the United States, who gathered at the Golden Jubilee Convention of the Union of American Hebrew Congregations, were urged by speakers to undertake **a vigorous program for the revival of Jewish religion and learning,** and for a war against the indifference to their inherited faith, which was admitted to be spreading, especially among the younger generation.

The prevalence of apathy and the increase of anti-Semitism were connected as cause and effect by some of the speakers, and the remedy for each was declared to be a greater loyalty by Jews to the Jewish faith.

"The antidote for an anti-Jewish spirit," said Louis Marshall in his address of welcome, applying the term "Anti-Jewish spirit" to indifference on the part of Jews and hostility on the part of others, "is more Judaism."

Seven religious bodies have joined to create **a Christian university in Salt Lake City, Utah,** that in time shall occupy the great field, fifteen hundred miles in extent, having Salt Lake City as a center. The bodies uniting are the Presbyterian, United Presbyterian, Methodist, Baptist, Episcopal, Disciples and Congregational. The basis of the movement is to be what has been known as Westminster College, started by Presbyterians. An argument for united action is that of practical Christian unity.

Protestants in Utah itself, in actual membership of churches, number only 10,000, but in population they are upwards of 50,-000, as compared with a Mormon population approaching half a million. Mormons hold the places of power, and most of the wealth. In states tributary Mormon strength compares with that of Utah. The argument of these Protestants is that of a leaven in the lump, coupled with the other argument of vision of what things may be half a century hence. A united development of Westminster College is to be entered upon. The name is to be retained.

Steps were taken by the **National Federation of Religious Liberals** at a recent meeting to make it a working body with a

permanent home and an official staff, so as to function continually in the interest of free and progressive religion.

The new purpose of the Federation is to hold frequent regional and local conferences of the participating denominations and all others interested in various sections of the United States and Canada, with the view of promoting more intimate acquaintance and closer coöperation. A general conference is planned to be held biennially. It is anticipated that the headquarters will become a sort of clearing house for interchange of information as to the great religious movements of the world and the spreading of liberal religious thought.

The Federation accepts the hospitality of headquarters space tendered by Abraham Lincoln Centre of Chicago, and will be incorporated under the laws of Illinois, probably dropping "National" from its name so as to remove the possible suggestion that it is limited in scope to the United States.

Each of the following organizations will elect two members as its representatives in the council: The Universalist General Convention, the General Conference of the Religious Society of Friends, the Central Conference of American Rabbis, and the American Unitarian Association. Further additions to the council may be made in connection with the incorporation, in order that all interested groups may be fairly represented.

RELIGIOUS WORK IN THE CANAL ZONE.

Rev. David G. Wylie, D. D.

The Panama Canal Zone is a strip of territory ten miles wide and fifty miles long. In it there are 10,000 American soldiers, and the population is practically one hundred per cent American.

The moral conditions in the Zone are good. Just across the street in Colon on the Atlantic side, and in Panama City on the Pacific side, the moral conditions are bad.

In March the Atlantic fleet passed through the Canal and united with the Pacific fleet. The brothels, saloons and gambling dens spent tens of thousands of dollars in their effort to rob and debauch the young men of the Navy. They engaged practically all the jitneys, automobiles and carriages within a radius of many miles to meet the young men when they came off the wharfs, and drove them direct to Panama City. The streets of Panama City were white with midshipmen and officers, and the saloons and worse places were filled with our American young men. It was fortunate that the Admiral of the Fleet had issued an order giving the men shore leave from one to six only. This kept thousands of young men from the "perils of the night" at Panama City.

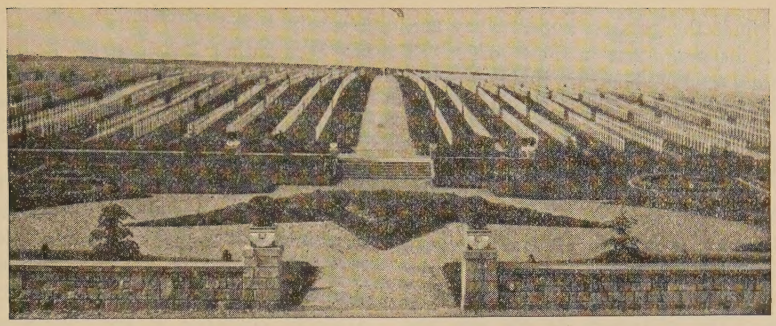
When the government undertook the work of building the Canal, buildings in various places were erected for social and religious purposes. Generally the same building housed social activities and religious services. Later on it was felt it would be a mistake for a large number of Protestant denominations to build small churches in the Zone, and an effort was made to consolidate the work of the evangelical denominations. Practically all adopted this plan except the Protestant Episcopal and Southern Baptist churches. At the present time the Protestant Episcopal church has an excellent building at Ancon at the Pacific side, and the Southern Baptists have a good edifice at Balboa, also on the Pacific side of the Canal.

The Union Church has four congregations: one at Cristobal, on the Atlantic side; at Gatun, about nine miles from Cristobal, where the first lock is located; at Pedro Miguel, six or seven miles from Balboa on the Pacific side; and at Balboa.

The church at Cristobal, completed last year, is an excellent edifice. The assistance of three denominations made this church possible, the Congregational church appropriating $5,000, the Presbyterian church in the U. S. A. $10,000, the Methodist Episcopal church $15,000.

The congregation at Gatun worships in an edifice originally erected by the government for social and religious purposes, and the congregation at Pedro Miguel worships in an edifice that combines a house of worship and manse.

The congregation at Balboa has an excellent location and a good basement already erected, but $75,000 is needed to finish this building. If this money can be secured at once it will avoid re-roofing the basement before the rainy season comes on,



The American Cemetery at Belleau Wood, France.

and it will also be possible to secure the services of an excellent architect who is supervising the erection of two Y. M. C. A. buildings on the Zone.

$8000 to $10,000 is needed to furnish the church at Cristobal.

The Union Church contains members of eighteen denominations, all of whom are working together in beautiful harmony. It is a project worthy of support, for one strong church is able to render far better service than several small churches. It is self-supporting, and relieves denominations in the United States from spending home missionary money. It is not a mission church, but a missionary church, for it supports itself, its own missionary at David, one of the Provinces of Panama, and pays the salary of the pastor there $1800.

The doctrine and ministry of the church must be evangelical in character. A trust agreement in regard to this has been entered into by the Union Church and the Federal Council of the Churches and the Boards which have made appropriations to the building of the church at Cristobal.

From personal observation and intimate association with the officers and members of these four churches, I am convinced that the Union Church of the Canal Zone is a project that is not only worthy of support, but that ought to be supported heartily by our evangelical communions in the United States, and money ought to be furnished at once to complete the church building at Balboa.

OTHER LANDS.

An interdenominational organization called the **Bible Missionary Trust** has made its appearance in London "to receive and administer the gifts of the Lord's people of all denominations who desire to help as far as possible such missionaries as may have to leave their societies through loyalty to God, to his only begotten Son our Lord Jesus Christ, and to the whole Bible as his fully inspired Word." The conservative "Doctrinal Basis" of the Trust must be signed annually by all trustees and missionaries connected with the Trust.

A commission was sent last summer to **Transylvania** by the American Unitarian Association and the American Committee on the Rights of Religious Minorities to investigate the report that Roumania is oppressing the people in this new territory ceded to her by the Peace Treaty. Protestants, Roman Catholics, Jews alike, all who are not Roumanians, are being oppressed and robbed, and unless Roumania establishes a just government there will be no permanent peace, they say.

Little known in this country until recently, Transylvania is one of the richest districts in Europe, a broad and most fertile plain surrounded with beautiful mountains. On this broad expanse are rich cultivated fields, beautiful villages built around ancient churches, and a few considerable cities.

That Germany will go dry within ten years is the belief of Dr. and Mrs. Reinhard Strecker of Darmstadt, Germany, who are in the United States studying prohibition and its effects. They and three others were delegates to the recent convention of the World League Against Alcoholism at Toronto, Ontario.

In the young people of Germany Dr.

Strecker finds the greatest hope. They are, he says, insisting that a new order of things shall come about in their country. The Arbeiter-Jugend, which is the organization of young workmen, has pledged itself against liquor. The Good Templars are the strongest and best individual organization in Germany. The W. C. T. U., although small, is making progress. There is a great deal of forward movement in the churches, especially among the young ministers. The aftermath of the war has produced two results: many persons have ceased drinking liquor because of the drop in the value of the mark, others, discouraged because of economic conditions, have begun to drink more heavily.

All political parties are represented in the Committee for Prohibition. The Socialist party is especially strong for wiping out the liquor traffic. Of the 430 seats of the Reichstag, 186 are occupied by Socialist members. At the last party convention two resolutions were adopted: first, that no food stuff should be used for liquor, and second, that prohibition in America should be studied by workmen and the labor unions. Manufacturers also will be interested, Dr. Strecker says, in fact and figures from America showing that sober workmen produce the best results.

The notice boards outside the **City Temple, London,** were inscribed: "Public Worship: Sunday, 11 A. M. and 7 P. M. Thursday, 12 Noon." Recently "Thursday, 12 Noon" has been painted out. The service has been abandoned, or at least indefinitely suspended. It was started by Dr. Parker in 1869, and sustained by himself until his death in 1902.

Dr. Norwood, who has been minister of the church for three or four years, changed the hour of the service from 12-1 to 1-2 o'clock, and now explains that he has "always felt that Thursday was inconveniently late in the week for our extra service, and necessarily held back one's preparation for Sunday work to a dangerously late period." He confesses that he finds the preparation of three sermons a week too much for him. "My predecessors found the strain too great, except Dr. Parker, who, in addition to possessing remarkable powers, restricted himself entirely to his pulpit work, and lived in more leisurely times than ours." Dr. Norwood has been rather lavish in his help to other churches, and is under promise to preach two or three times a week for more than a year ahead. No one can wonder that he is unequal to preaching three times a week in the City Temple, under these circumstances, but many deeply deplore the cessation of the famous Thursday Morning Service in "The Cathedral of Nonconformity," the more so at a time when midday services in Anglican churches in the City of London are far more numerous than they used to be.

War Bitterness.

In Europe today there are multitudes who feel bitter resentment against Providence,—especially in the countries that suffered most in the war, according to a report of the British and Foreign Bible Society. The reports of Belgian colporters show that while the devastated areas of Belgium are slowly resuming their old beauty and towns are rising from the dust, the wound at her heart still rankles.

"One would think," writes a colporter, "that these people who have suffered so much and lost so much would welcome the consolations of the gospel, but it is not so. There are many who have completely broken with all religion. It is sad to have to walk so far and to knock at so many doors, and to sell so few copies of the Scriptures. I assure you that the bag feels heavier and heavier. Yet one must sow."

One gentleman said, "I have no need of anything," when a colporter asked him to buy a Testament.

"Sir, you are old," replied the colporter, "and it is good for you to know that God loves you, and that he wants to give you peace of soul, that which takes away all fear for the future, for he is the God of peace."

"God of peace!" exclaimed the gentleman bitterly. "It were better that he should let us live in peace! During the war we did not see him as God of peace! He allowed my two sons to be shot by the Germans in his name. They told us that they were come in the name of God, and on the buckles of their belts they wore the legend, 'For God and King.' In the name of the God of the Bible they shot my innocent boys."

And he broke into weeping.

"The commune of W.," writes another colporter, "was very Catholic at one time, but since the war it has fallen into unbelief. I offered my books to two women, one of whom replied: 'No, no, monsieur, I no longer believe in God! You saw over there the monument erected to thirty martyrs who were shot in the flower of their age at that place. My son was one of them. Why did not God arrest the hand of those bandits?'"

A pleasanter story comes from Spain.

A workman said to a Spanish colporter: "For some time I have been on the lookout for you, for I want to buy a Bible. A friend lent me his, and I liked it so well that I have been impatient for your coming."

"You like the Bible, then?" asked the colporter.

"Yes, indeed! First I read the story of Joseph, which I got off by heart; then I read Proverbs, which did me much good; but where I found most joy was in Isaiah, chapters 11 to 53, which, however, I did not altogether understand at the time. It was when I came to the New Testament that I understood all I had read before. I cannot express my joy at now possessing a Bible of my own."

THE ROMAN CATHOLIC CHURCH AND THE ANGLO-SAXON MIND.

The activity of the Roman Catholic church since the war, and the political successes of Vaticanism at the expense of certain European nations,—though there are serious offsets,—led the editor of the "Atlantic Monthly" to print two articles in recent issues regarding the relation of the Anglo-Saxon to that church, realizing that the key to universal dominion depends upon the conversion of Anglo-Saxon peoples.

One article is by Hilaire Belloc, a Romanist whose name is French but who is an Englishman. He is an eminent historian and essayist.

In brief, Belloc sees the principal issue in the foreign character of the Roman church, and "patriotism is the religion of the English." He thinks the English gentry retained some essence of their Catholic culture after the break came, but that England is the one nation today almost completely ignorant of Catholicism. Not more than one or two per cent of pure English are adherents of Catholicism. An English convert has to buck against that national patriotic feeling and that ignorance of Catholicism.

Belloc also discusses the suggestion of some sort of compromise or infusion of modernism into Catholicism in order to make the conversion of England easier. This he dismisses with a statement of the unchangeableness of Catholic dogma. The Catholic puts faith first, he says, science second, and opinion nowhere. His remarks on this point do not seem to accord with history, but anyway the matter is crystallized for the individual in the questions: Has he come to admit the supernatural claims of the papacy, and has he the courage to act accordingly?

The other article, from the Protestant side, is by Dean Inge of St. Paul's. If the merits of the case depended upon the brilliancy of the two articles it is goodbye to Romanism, for Dean Inge excels himself in the wider range and keener vision exhibited in his essay. It should be said that the articles are not intended to be controversial or primarily critical.

The dean has something to say about the national character of the English, though he looks at it in the larger aspect of the Nordic race, the best type of which is seen in the English and American gentleman. The ethical ideal of the North, he says, is an ideal of valor and honor, of truthfulness and fair dealing. Such chivalry is compatible with Protestantism, which it has helped to mould, but it is hardly compatible with Romanism, which is a Mediterranean religion through and through. "For a modern Englishman, with freedom and experiment and reserve in his blood, to go over to Rome is an essential suicide; the inner man must succumb first. Such an Englishman may become a saint but only by becoming a foreigner."

As the last survivor of political autocracies, claiming universal sovereignty and organized to that end, the Roman church also collides with the self-determination and democratic spirit of the Northern races. With a static "universe of truth,"

it has no place for progress or new truth. "If anyone says that the Roman pontiff can and ought to reconcile himself and come to terms with progress, with liberalism, and with modern civilization, let him be anathema" is quoted from the Papal Syllabus of 1864.

Dean Inge mentions several of the attractions of Catholicism, such as the disciplined enthusiasm and devotion which the church demands of its members, its appeal to the emotions, its definiteness and positiveness of claim, and above all, its success. "One might say brutally: there is only one thing against Catholicism,—it is an imposture; and there is only one thing in its favor,—it works."

Protestantism, on the other hand, seems undisciplined and chaotic in organization and doctrine. But Dean Inge shows that its affinities with the original gospel are stronger than those of Rome, because Christianity began as a prophetic revelation in hostility to the well organized religious hierarchy of the day. Christ and his apostles were not ecclesiastics, and they preached a lay religion of personal devotion, with no human mediators. They kept clear of political ambitions, and established no autocratic system. To revert to primitive Christianity, to accept the inner witness apart from external authority, and to inspire moral and political reform upon the high basis of honesty and truthfulness, seem to Dean Inge to be the leading motives of Protestantism; and these can work independent of institutionalism, so that there is not the same vital need of maintaining an organization.

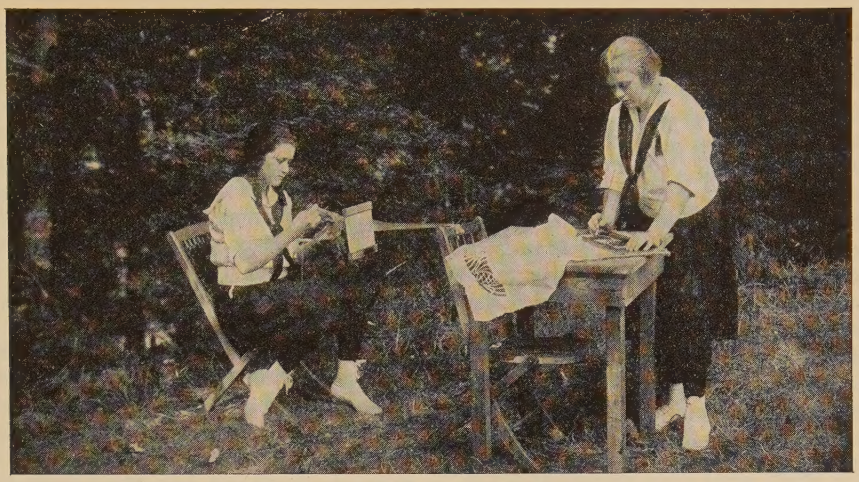
He therefore does not believe that Protestantism is a spent force. The Catholic revival within the Church of England does not alarm him. "It has been from the first a theory of the ministry rather than of the church, and its hold on the mass of the laity is weak." Its propaganda work in ecclesiastical wire-pulling and in the universities is as clever as that of its Roman models, but it lacks the discipline of the latter. "Its priests manage to combine a superstitious reverence for the episcopal office with an entire readiness to slap the face of the particular bishop to whom they have promised canonical obedience. In this attitude they show themselves good Englishmen, but bad Catholics."

KING TUT-UNK-AMEN'S TOMB.

Like all the world we have been immensely interested in the discovery of the tomb of King Tut-unk-Amen. If we have not hitherto made mention of it it is because we have not been in touch with first-hand sources of information, and would rather wait for matured study of the finds by experts before accepting news as final. In this restrained and patient attitude we find ourselves justified by the words of archeologists. For instance, we notice these comments by Prof. Robert W. Rogers of Drew Theological Seminary in the "Christian Advocate":

"In size and beauty the poorest and meanest tomb yet entered of all the royal tombs is the tomb of Tut-unk-Amen. It is the smallest, its wall decorations are poor in execution, and so far as photographs have yet appeared are also mean in design. Yet no tomb entered before has received a hundredth part of the world acclaim which has come to this one. This is due primarily to the superb descriptive and interpretive powers of the cleverest journalists who have ever been invited to assist at an archeological discovery. I am frank to say that I think they have at times and in certain points overestimated the importance of the discovery. Let us, however, not now balance the account by underestimating it."

Regarding the contents of the tomb Dr. Rogers has further to say, that though it is small and mean, "yet was it crowded with plunder whose real importance cannot be known until skillful modern hands of such men as Lythgoe and Mace have restrung the beads, refashioned the decorative objects of one kind or another, reconstructed the boxes which time had rendered shapeless dust, and so have made artistic treasures once more subject to appraisal and judgment. They may be as valuable or as important and significant as the first flush of amazed enthusiasm has depicted, but I shall be doubtful until it is proved. Are they really superior to the works of the handicraftsmen of the glorious twelfth dynasty? They may indeed be so. I do not know, and shall be so bold as to add that nobody knows. Time and knowledge



Handicraft by Camp Fire Girls at Northfield Conference of Religious Education.

shall determine, but whether so great or greater matters little. It is a treasure, and for its recovery in our day we may well be thankful.

"There is thus far one bitter disappointment in the entire absence of any written records save cartouches of the king's name and titles. We long for documents, for texts to illumine the shifts and circumstances of these tragic periods of the rise and fall of a new faith. There may be such with the king's body. There lies our only remaining hope, and when the cool north wind blows again next winter the tomb will be reopened and the inner sepulcher explored. There, as I believe, the king's body will be found undisturbed, and we shall learn whether any documents lie with him. Till then patience and hope!"

Prof. Flinders Petrie gives as a reason for the exceptional feature of so much furniture and clothing and other things in the tomb:

"It was not what would be buried ordinarily with the king, but rather a general clearance of the contents of the palace as it existed at the time, because there was no immediate heir of the royal blood to inherit it."

KA HALE KOKUA.

Miss Frances L. Garside.

There stands in Honolulu, just inside of a swinging gate, facing Nuuanu, the street where kings were wont to ride, a house bearing a small black sign on which are two words written in five languages, English, Japanese, Chinese, Korean and Filipino.

The five languages on one sign challenge attention. The two words in English, "House Helpful," excite curiosity. Those who have followed the trail around the world of those engaged in working for a betterment of the conditions of all women have some idea of the nature of the activities behind the gates, and the organization that sponsors them.

The two English words translated into four other languages give only a faint outline of the work being done by the Young Women's Christian Association in Hawaii.

Some forty years ago many Orientals settled in the Hawaiian Islands to become engaged in contract work. They lived on plantations, and were engaged in the raising of sugar, rice and pineapples. As their contracts expired they moved into the city, and here the men found employment in commercial lines, on the wharves, or in civic improvement. They had acquired a knowledge of the English language. The children in school learned it. English was spoken in the home by the father to his children, and by the children to one another. The wife and mother alone remained a bit of the country from which she had been transplanted.

This is one instance, and a common one at that. Another grew out of the "picture bride" way of getting a wife. A man who could not afford to go back to China, Korea, the Philippines or Japan, for a wife asked

a friend to send pictures of girls who wanted to marry, and among these he found his mate. The young girl on arriving knew nothing of English. She had no opportunity for learning, and perhaps the inclination was not there. Every picture bride in this way augmented the problem.

The mother of children saw them drifting beyond her control: in the judgment of youth she was "ignorant" because she did not know the language they spoke, and though they loved her, without doubt, it is obvious that in this love there was lacking respect, and all sense of obedience. Mothers, young girls, and picture brides, eager, timid, sometimes suspicious of the motives behind so free a gift, are coming to this House Helpful to learn the lesson of helpfulness to self and to each other, and learning it in English. In no other language can they be good American citizens.

It is a program that is being extended to all the American possessions. In fifty-nine International Institutes in the United States there are the same lessons to be learned in speaking and writing English, just as the children are taught in the public schools, with an additional course of study in cooking, sewing, nursing and first aid. These women come together in a spirit of democracy and Christian feeling. If a woman walks out through the gates with pride in her heart because she has that day learned with work-stiffened fingers to make the letters of the alphabet, she has learned something of more importance, not so apparent on the surface, and of which she is not conscious: she has learned that the women of other races want to be friendly, that they are of the same flesh and blood as herself, capable of suffering and enjoying, loving and hating, so much like herself that it makes no difference if one is a Korean, or Japanese, or Filipino, or Chinese. The thing that counts is to be helpful and kind.

CURRENT THOUGHT.

Some Of Us Need to be reminded that legislative permission is not necessary to read the Bible in the home.—"Dallas News."

The French call it the **"cafard."** It is the post-war disease, a gloom, a disinclination for the natural joys of life, for the small sweetnesses and graciousnesses that used to be the saving salt of the world.—"Daily Mail."

The first Christians produced a new type of life, not by telling people to be good, but by the proclamation of a piece of news, of something which had recently happened. They did not call upon their hearers to submit themselves to the contagion of contact through them with the life of Jesus of Nazareth,—that is just what modernist preachers are saying today, —but by heralding the news that the Jesus who was crucified and buried, had risen from the dead, had been seen by them after his resurrection, and had ascended before their eyes. There was history there, an account of things that had happened, and there was the meaning of what had happened; and when you get the historical facts with the meaning of the facts, you have Christian doctrine. Christ died: that is history. Christ died for our sins: that is doctrine.—Prof. J. Gresham Machen.

Those who speak contemptuously of the black races, arguing their inability ever to achieve the moral and intellectual level of the white, are confounded by such a man as **King Khama.** Khama proved over more than fifty strenuous years that there is something in the soul of the black man worth cultivating, something in the mind of the black man worth training, something in the heart of the black man worth stimulating, and all this to the good of a country where the black man preponderates in teeming millions. Khama owed far less to the influence of European civilization than to something which was born with him long before civilization was known to him and his people. It was that indefinable thing, almost lacking in name, which we call character. Khama had it, his life expressed it, his actions indorsed it, his death places upon it the stamp of reality.—B. McK. Malcom, acting chief inspector of Native Education for Natal, South Africa.

You laugh at prohibition laws. The libertine laughs at the marriage laws. The anarchist laughs at the property laws. Watch out that your son does not laugh at all laws! Let's quit laughing at any law! —Colonel Dan Morgan Smith.

"Why," said a native Christian to Mrs. M. N. Williams of Colombia, South America, "if I saw some friend about to die suffering, and I had a sure cure for her in my hand, what sort of person would I be if I did not go to her and offer it to her? And here I have something to save a soul, not just a life: **how could I keep it to myself?"**

Cases of alcoholism and cigarette poisoning are deplorably increasing, one lad of eleven years being in a dreadful condition not only from smoking cigarettes, but also from drinking a tea which he had made from them, and the family brought him to us as they did not seem to be able to stop him at home.—American Mission Hospital report, Siangtan, China.

A Moslem gentleman was being shown round the wards of the Church Missionary Society hospital at Yezd, Persia, the doctor explaining the X-rays and electrical apparatus. As they passed through a surgical ward the visitor said:

"All these things are very wonderful, but I see the most wonderful of all."

What was it? Simply an English woman, a nurse, dressing a sore leg. A Moslem would not have touched the leg with a pole.

"A religion that can do things like that," said the visitor, "must have more in it than we Moslems have given it credit for."

The picture on page 397 gives a view of the **John H. Converse Memorial Hostel,** a new unit of the Allahabad Industrial Institute, of which Sam Higginbottom is principal. The building is the gift of relatives and friends of the Philadelphia philanthropist, and will provide accommodations for 120 Indian students of the Institute. The photo was taken at a meeting when a memorial tablet was unveiled by His Excellency Sir William Marris, governor of the province.

In the course of a speech the governor emphasized the fact that agriculture is the occupation of the great majority of the people of India, and their chief source of wealth. His commendation of the Institute was emphatic and cordial.

The Society for Promoting Christian Knowledge recently celebrated its 225th birthday.

On March 8, 1699, according to present reckoning, five men met in London,—three of them eminent lawyers, and only one a clergyman,—and resolved that something should be done for the religious instruction of Quakers and of children in England, and for people in the "plantations," or colonies. Other objects proposed were the printing and circulating of books of sound Christian doctrine. From this society sprang, in 1701, the Society for Promoting Christian Knowledge.

An encouraging note from Chile is the friendly attitude of the people in the conservative towns, formerly so hostile to everything Protestant. There was a general interest in church building in Curico from its beginning to its completion. Visitors were frequent, and opportunities were presented and improved to explain what the gospel is to city officials and persons of all grades of society. When it was dedicated the building was filled to overflowing, two daily papers published favorable accounts of the service, and expressed their best wishes for the success of the Evangelical church. All this occurred in the same town where 18 years ago on the occasion of a visit to Curico the meeting conducted by the missionary was almost broken up by a mob, and he returned to the hotel amid a shower of stones, and followed by hisses and insults.

What would you think if someone should tell you of a man about 35 or 40 years old who is a believer in Jesus Christ, but who never before had attended Protestant public preaching services of any kind whatsoever? I found such a man. He came into Lencoes (Brazil) to buy and sell things on market day. Some friends told him that he ought to stay over to attend the preaching service that evening. He did so, and this proved to be **the first public Protestant preaching service** that he had attended. He readily bought one of each of the books that I had, and manifested a great interest in things spiritual. I enjoyed a long conversation with him, in which he showed a good knowledge of the

Bible and of Jesus Christ as his personal Saviour, whom he was seeking to follow, He has been taught only by the Bible, conversation with Christian friends, and perhaps a few tracts.—Rev. Frederick E. Johnston.

During recent years gasolene has been coming into prominence as an evangelistic agency on the foreign field. It has been found that one missionary with an automobile is equal to three missionaries without such equipment, and furthermore automobiles are cheaper than missionaries. In many of the foreign fields, particularly British India, thousands of miles of fine roads have been constructed. With an automobile a missionary can make, during a period of a few days, an evangelistic tour or visit of inspection on his field which before the advent of an automobile and owing to the slowly moving ox-cart would have required several weeks of hard strenuous travel.

A proposal to legalize the **opium trade in China** in order to control it better is acting as a stimulant to arouse the public conscience, and especially the Christian conscience. While prohibition does not succeed in stamping out liquor, prostitution, and other social evils, legislation always results in their expansion beyond legal bounds, and the building up of stronger agencies interested in maintaining them.

The International Anti-Opium Association of Peking says the present increase in the use of opium is due to the militarists, who derive revenue from it in the disturbed condition of the country. They advocate the establishment of effective government and the creation of stronger public sentiment against the baneful evil.

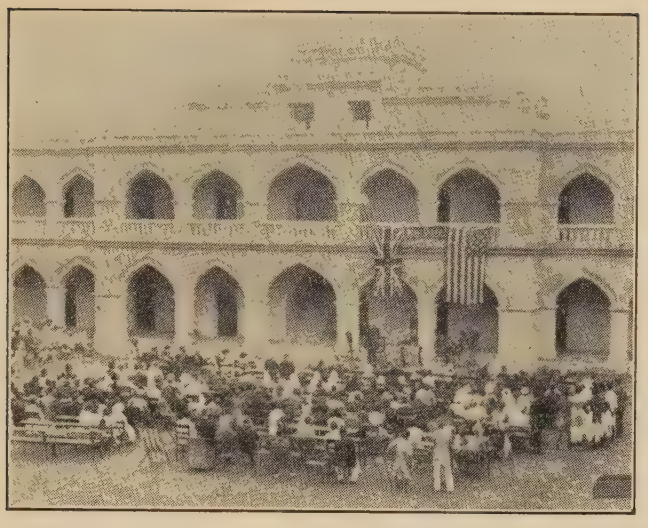
There is one strange feature in **recent Indian political history,** says the last annual report of the American Marathi Mission, and that is that the tide of nationalism has not brought with it religious bigotry or persecution. Christ is revered as never before. Many prominent non-Christian publicists openly quote the words of Jesus, with veneration. Just what future there is for western moulds of Christianity in India, we cannot say, but assuredly the faith which is built around and upon the Lord Christ will prove to be the power which will save India.

Then what of the future? The comparative absence of political agitation may mean many things. A spirit of unrest pervades the land, and it finds expression in the Indian church. "What will happen when the giant wakes up?" is a question that has been asked more than once. India is turning to Christ: that is certain. India will choose paths of constitutional progress: that is a growing hope. We are praying that progress in India will be sure and steady, economically, politically and spiritually. It is our Christian duty to help make it so. God grant that it may be so!

China is a country which has produced some great men and leaders. For the most part they have hailed from some unimportant hamlet of the quiet countryside. In one village we passed through we were shown the ancestral hall of a once famous general. The town of Yenchow possesses a fine ornamental arch erected in honor of a former scholar who became prime minister. During our autumn itinerations we came to a lovely vale with a merry little river rushing down from the hills, bordered by graceful bamboo groves and sweet-smelling pines. Here was the humble home of a boy who eventually became great.

Sitting in the guest hall of a well-to-do farmer, I was chatting with a young man who asked me all manner of questions regarding the lands of the West. In turn I ventured to speak of his own home and people near by. He related to me a little family history, and I was amazed at the ease with which he traced the annals of his ancestors, going back considerably over one thousand years. I then understood why a Chinaman is so interested in the genealogical records in the gospel story.—Charles Fairclough.

The Latin America Evangelization campaign in Colombia met with only partial success in the town of Medellin. A letter from Mr. Strachan credits the people with being preëminently religious, crowding the Roman Catholic churches to the doors on Sundays and week days. One result was that the city was hermetically sealed to the evangelists, so far as hiring a hall or theater was concerned. Meetings



Dedication of the John H. Converse Memorial Hostel at the Allahabad Industrial Institute.
(See page 395.)

had therefore to be held in the little Presbyterian hall, with an attendance of 50-90.

Disliking to be defeated thus, Mr. Strachan secured permission from the chief alcalde (mayor) of the city for an open air meeting the night before leaving. Public notice was given through the press and by handbills, and about 400 men were present: which proved once again that while the masses of the people cannot be reached in the usual centers of evangelical worship, they will attend meetings on neutral ground in spite of the priests.

Baranquilla, the principal port and commercial center on the north coast of Colombia, was the next town in the campaign. Meetings continued for two weeks, alternating between a theater and the Presbyterian Temple. Some 200 men rose and confessed Christ as Saviour, while the local Christians were deeply moved and encouraged.

A reader sends an item regarding **Hilary Clapp,** the Igorot youth whose advance has been so marked. "He was a lad dear to the heart of Bishop Brent, and we all feel we know him, as we have had the joy of helping a little—financially—with his education. It struck me that the following incident might interest you.

"Years ago Bishop Brent took Hilary with him on a trip to England. One day it was necessary for the bishop to send Hilary from a country spot where they had been staying into London alone. He put him in a first class carriage, and everything was all right except for his company. When Bishop Brent reached London the next day Hilary asked him if gentlemen who traveled first class were supposed to be Christians. This was somewhat of a facer for the bishop, but he said that they ought to be.

" 'Well,' said the boy, 'one of the gentlemen in the compartment with me yesterday used awful language!' "

"There it is! Contact with so-called Christians who dishonor their Master is one of the grave things to which converts are exposed when they travel.

"This lad has been found staunch in face of stiff temptation. Each year he returns to his own people, who are still pagan (his father an old head-hunter), and his acquaintances try hard to lure him into something which a Christian must not do; but he has never been known to yield in a single instance."

Two Funerals.

Two funerals occurred in the same week in neighboring towns in Africa.

The first was that of a Christian woman who for many years had been faithful in church attendance, and had brought up her children to love and serve her Master. Suddenly, without warning, she was called home. Quickly the news spread, and just as quickly the usual crowd began to gather. A keen sense of personal loss was very apparent in the faces of the friends and relatives who surrounded the body whose spirit had taken its flight. But the usual wailing and throwing of the bodies of the

mourners on the ground was absent. Instead of this, after the first burst of grief at the sudden taking from our midst of one whom we loved was over, reverential voices began to exclaim, "What a wonderful passing over! What joy is hers!" And we rejoice in her joy. Hymns took the place of mourning, prayers were uttered, and words of cheer spoken by one after another of the friends gathered around.

Compare this scene with another which occurred just a few days later. An old man died after some days of illness. The usual crowd gathered in the town, but here were no words of rejoicing and quoting of Scripture: only the wailing cry of the lost souls for the parting eternal, and the hopeless dirge of the heathen mourners. One could only ask the question, "Why will not the church at home wake to its responsibility for lost souls?" But for the word which has been spoken, all deaths would be such as the last, and all partings hopeless. While some have heard, many are still in the darkness, and must continue so until death, unless help comes. Could you have been present at these two funerals, I feel sure you would no longer have any doubt as to whether your investment in souls in Africa and elsewhere pays. The call which comes to you is "Give! Send! Come!"—Mrs. A. G. Adams.

The Task in Central America.

Dr. Samuel G. Neil of the American Baptist Home Mission Society summarizes his opinions gained during a recent visit to El Salvador and Nicaragua, Central America, as follows, in part:

"The task in Central America is not one of polemics: the people are too illiterate. Nor to correct differential theology: this involves controversy and opposition. But to convey the truths that Christ gave to mankind.

"The two words which seem to sum up our campaigns are prayer and Calvary, for there has been a deep spirit of prayer upon our people, and an intense desire to know more of the meaning of Calvary, which our missionaries and native pastors feel is the place of power in the spiritual life.

"The prayer needs for El Salvador and Nicaragua are many and urgent, but broadly speaking, they may be classified under two heads:

"(1) The need of buildings for school purposes, with accommodations for the training of native pastors and missionaries. We realize the need of greater and more efficient witness to the old, permanent and ever-effective truths of the gospel. Such training and school buildings would be of inestimable value to our work in the coming years.

"(2) A deepened spirit of brotherly love, producing a Christlike attitude towards other religious organizations working in Central America. Present-day circumstances are not generally conducive to a keen and living witness for the Lord Jesus, consequently, prayer that in all things our missionaries and native pastors may adorn the gospel of the Lord Jesus, will be of great help."

A LINK WITH LIVINGSTONE.

David Livingstone holds a unique place in missionary annals,—missionary, doctor, explorer, and scientist, but withal, a thorough human. He left the impress of his personality probably on more widely divergent classes than any man of his generation. In scientific circles he was equally at home as in missionary meetings, while the memory of his life of sacrifice and devotion lived in the memory of savage men in the heart of Africa for more than a generation.

The interest, therefore, in his life still remains, and in Dan Crawford's "Back to the Long Grass: My Link With Livingstone" (Doran) one eagerly anticipates further light on the great apostle of Africa. If the reader expects a consecutive story of journeyings, however, he is doomed to disappointment, and at times he feels himself figuratively lost in "the long grass" in seeking to follow the course of the writer. Even the writer himself seems to realize the readiness with which he digresses from his main objective into the realm of philology, exposition, astronomy, or folklore. We are helped to a knowledge of the course he has taken by a map indicating his journey. As a supplement to the author's earlier work, "Thinking Black," with graphic descriptions of African life and habits, not only of outward act but of inner thought, the book is full of interest.

Some of the difficulties of missionary

work in Africa are made more apparent in "Back to the Long Grass." According to Mr. Crawford, the African expresses himself in proverbs, and often in figurative language of rare beauty. The Westerner's "yes" and "no" seem to him far too abrupt. He loves to palaver, and to reply to a direct question by some proverb of the dark forest or some enigmatical reference to nature. In dealing with these people through so many years the writer has himself been undoubtedly influenced in thought and style, and it is for this reason perhaps that as a narrative of his link with Livingstone the book is not as clear as a portrayal of African habits of thought and expression.

Crawford is an optimist. He believes thoroughly that the penetration of the gospel will bring light into the Dark Continent, and dispel the darkness of superstition and ignorance, and consequently bring thrift and industry in the place of squalor and degradation. To this end Crawford is building schools and training native missionary workers, looking far into the future to the realization of the dream of Livingstone two generations ago. "Back to the Long Grass" is the record of a pioneer worker describing present conditions with all the sorrow and burden of heathen darkness in a vast country yet unevangelized. This work should be in every missionary library, and will prove a valuable text book to any whose minds are turned towards Darkest Africa. Like Abel of New Guinea, Crawford places the spiritual emphases first, but does not lose sight of the need of education, both intellectual and industrial, nor is he deaf to the mournful cry of physical suffering, which modern science can to such a great extent alleviate.

Crawford describes the country "consecrated by Livingstone's own footsteps in the Luapula Valley" as being the scene of splendid missionary activity under the missionaries Nutter and Turner, with nearly forty out-schools and five thousand adherents. He thus graphically described the recent opening of the new church built as a Livingstone memorial:

"The great day drew near for the official opening, and I was requested to come from far away and do the deed of consecration. Europeans drew in from the scattered suburbs, the government official was there, even high Anglicans came, and I opened the great Gothic door with a large ivory key carved from an elephant's tusk killed in the marshes around the Mofwe Lagoon. But when the great Kazembe (a stagey personality) arrived with his retinue, then it was the curtain of memory lifted, and I thought of Livingstone in glory looking down at this cheering consummation of his path-finding long ago. And despite all those depths and distances of Negro character yawning between, I poured out on that crowd the living Word for which the old doctor died. Told them of his last recorded messages; of his 'prisoning words on paper' before he died; of how he rang out his last call in his last year, 'My Jesus, my King, my Life, my All, I again consecrate my life to thee!' White of hair and black of heart, these old men who knew 'Ingeresa' were a sad-looking crowd of 'burnt-out' individuals: what does that deep but rather tardy concern on their corrugated faces mean? Does it hint their own proverb that 'you cannot get a fire from a heap of ashes'? Or why not prefer the point of view of Livingstone's favorite couplet:

"As long's the lamp holds out to burn
The greatest sinner may return!"

A VOICE FROM INDIA.

One of the most promising fields of labor in India in connection with the Methodist Episcopal Church is the Garhwal district in the Himalayas, comprising an area of over 5000 square miles. Rugged steep and rocky hills abound, some rising to an altitude of over 22,000 feet. The district is densely covered with forests, and is famous for its shrines.

Of its population of 650,000 about 98 per cent are Hindus, the rest being Mohammedans, Christians and others.

Industry is the only means of subsistence, and terrace upon terrace has been carved out of the steep hillsides and made into fields.

Rev. H. H. Weak, superintendent, writes that itinerating has been most difficult the past year owing to calamities that have

overtaken the district. Still the preachers were faithful in their appointed labors, and steady progress was made, with 107 baptisms. In some places there are indications that the artisan class is preparing to accept Christ en masse. They number over 50,000, and are not satisfied with present conditions.

The troubles of the district began with entire lack of rain from January to July. The standing crops perished in the fields. When the rains finally came, the ground was so parched and cracked, and the floods so violent, that landslides became frequent, and fields in the ravines, which had been saved from drought by irrigation, were swept away. In many places roads and bridges were washed out, and gigantic boulders were tossed about as if giants had been at play. From the beginning of July to the middle of October it rained almost incessantly. Only limited field work could be carried on, resulting in the complete failure of the summer harvest. Thus the district was soon reduced to starvation as local supplies became exhausted.

Early in the year the government had stopped the pilgrim traffic, and grain depots were opened in strategic centers. Even so it was almost impossible to avert a catastrophe in August, when practically all transport stopped.

Northfield Seminary students on their way

To add to the difficulties at the Methodist school, measles broke out, followed by dysentery. Then followed an epidemic of typhoid fever. The work of the school was disorganized for nearly three months, as everybody had to take turns watching over the sick.

Then came cholera, the most dreaded of

all scourges! During July and August many died in the villages, and people fled to the fields and forests to avoid contagion. The high school had to be closed for a month.

Owing to the extreme heat of the early summer and the evil effects of non-coöperation, forest fires appeared in April and swept the district from one end to the other. The villagers not only refused to help put out the fire, but deliberately set it going in some cases. The Upper Garhwal scientific research work of the Forest Department covering the past twelve years was destroyed, and every blade of grass was burned. Cattle and transport animals soon began to die in hundreds. Milk could not be had at any price, and untold hardship resulted. "It was a gruesome sight at night to see miles of forest on fire, and to hear the explosions of the rocks when cooling after the terrific heat to which they had been subjected."

One of the preachers on his rounds in the villages found a Raiput baby in a cow-stable, crying. The mother had died, and the father had put the child in the stable hoping it would die too. After some argument with the father he gave the boy to the preacher, who took him home and gave him the same care as his own child. It takes the heroism and compassion of Christ to do a thing like that when gaunt famine stands at the door.

to morning chapel in apple blossom time.

"Though the mission has had a hard year, yet God through his people has wonderfully cared for us. Our people are gradually responding to the call of the gospel, and in spite of famine and pestilence they are not discouraged."

The Prince's Visit.

One event of the past year mentioned in the report of the Indus River Methodist Episcopal Mission Conference was the visit of the Prince of Wales to Lahore.

There was a determined effort on the part of the Non-Coöperation party in Lahore to boycott the visit of the prince to that city. "After consultation with the preachers of the district, it was determined that we should issue an invitation to our Christian people to come to Lahore and share in the celebration. We only offered them a place to sleep. They would have to bear the expense of coming and of eating while in Lahore. We expected about seven hundred, and our most enthusiastic vision could not see more than a thousand in attendance. As a matter of actual count there were 1879 Christian men of our own church who came to Lahore for those days. By the kindness of the officials, especially the deputy commissioner, eight of the largest motor lorries used by the military were assigned to our use. They brought in at one load about eight hundred men. It was a sight not soon to be forgotten to see that convoy of eight great lorries unloading on our mission compound. We had also been given a fine location on the line of march, and on the day that the prince arrived we had our people form up in a column of fours and march down to their place, singing 'Zaburs' as they marched. The column reached from our compound to the Mall, a distance of nearly three-quarters of a mile. We had a number of ex-soldiers, men who had served in the Punjabi Christian regiment. These we formed into a police force to keep order and ensure that our own men would behave themselves. It must be recorded here that throughout their stay these men behaved themselves extraordinarily well. They were a credit to us.

"The recognition given them, and the esprit de corps engendered by getting together, have been of very distinct value. It has opened the eyes of non-Christians to the extent of the work that has been done in evangelizing and Christianizing the outcaste. Ours was not the only contingent in Lahore during those days. It has been estimated that there were over ten thousand village Christians in Lahore during the visit of the prince. It was a good piece of propaganda, the echoes of which we still hear."

Missionary Rest Homes.

It is being found increasingly necessary for missionaries to take a brief holiday in the hills every year during the hot months if they are to retain their health and morale. To secure accommodation for literally thousands in what at best are limited sanitaria is an increasing problem. The ordinary boarding houses and hotels are not only far too expensive for men and women whose salaries barely meet their current expenses, but the atmosphere of these places is to say the least not bracing for Christian workers often run down nervously and needing a strong spiritual stimulus.

To meet this growing need, Miss Bishop and other friends have at great expense to themselves either rented or built homes in several places, and these are open to missionaries of all denominations who care to avail themselves of the spiritual advantages of such real Christian homes.

In Ootacamund a house had been rented from Mohammedans for several years. The building was very much out of repair, and also the owners gave notice that they might be requiring it for their own use, probably a ruse to secure a higher rent. It had therefore become urgently necessary to secure a home of our own. A suitable site offering and a good sum of money being available on easy terms, the buildings pictured in the accompanying photo have been erected, and will be opened for visitors this coming season. There is accommodation for some 40 or 45 persons.

Unfortunately the money available has not been quite sufficient to complete the building; the trustees have had to get an overdraft from the bank. The income is barely more than will meet the interest of the money borrowed, as the Home is never full for more than two months in the year, and the fees charged are as low as possible. We are not out to make a profit.

As quite a good number of American missionaries make use of the Home it occurred to us that perhaps some of our American friends who have the means might like to help in setting it on its feet financially. It is estimated that some £1000 is still required, not a very large sum

New Missionary Rest Houses at Ootacamund, India.

when the work done is considered. I shall be glad to hear from anyone interested, and to answer any questions that may occur.—Harold T. Wills, Selborne, Ootacamund, South India.

The Salvation Army in India now maintains 3000 stations, and carries on its work in more than 4000 villages. General Bramwell Booth, after a recent trip of inspection that carried him through a large part of the country, declared that the work of the Salvation Army was progressing most satisfactorily in India, and he hoped that what was being done for these 4000 villages would ultimately be done for thousands more. The Army, he declared, had more than 12,000 of the criminal classes under its care in India. He said that he was making inquiries into the lepers of India, and expressed the hope that the Salvation Army might be able to do something more for them, but he added that the existing work for them was very good indeed. He expressed interest in the beggars of India. He declared that the Salvation Army had already cleared Colombo of them, and was carrying on an interesting experiment in Bombay. The plan is to take the beggars to a home provided by the municipality, and teach them to lead more useful lives.

Paul was twelve years old when he came to me. He had heard of Jesus, and he hated with all his soul the horrible cholera sacrifice which he had to make. Ever since his teeth were strong enough he had been made half-drunk, and then had stood in the midst of the crowd and torn a living sheep to death. He wanted publicly to renounce his priesthood and to learn at the feet of Jesus.

He stayed with me for some days, and his mother and family were furiously angry. When his sister came to see him and ate a little food with him, she was not allowed to enter the home again until her tongue had been branded with gold and she had been purified from all pollution. His mother cursed us, and threw mud and earth upon him, cursing her son for what he had done; but in spite of it all he remained firm. The long hair which was the sign of consecration, and which had never been washed or cut since he was born, was publicly cut. He was baptized by the name of Paul. He and all his family are Christians today.—Rev. Charles W. Posnett.

When asked by a reporter what he considered **the most impressive sight** he had witnessed on a trip around the world a passenger said:

"When I stood on the Mount of Olives at sunset and looked out over the River Jordan and the Dead Sea, I saw the most beautiful sight of the entire cruise. It seemed that time had turned back nearly two thousand years, and I realized the beauty and the immortality of the scene."

WITNESS-BEARING.

Some time ago we heard a lecture on "What Constitutes a Great Preacher?" The speaker was himself a great preacher, and in a discerning way he showed what various standards there were in determining greatness. Eminence in the sphere of Christian service can never be measured by popularity, and crowds do not necessarily imply real greatness. There are ministers who, though preaching to small audiences, exert an influence upon their day and generation through the quality of their hearers. As D. L. Moody used to say, "some audiences can be counted, others must be weighed."

The preaching of apostolic days was great in results. We know nothing about its oratorical features, and reading the recorded words, they do not, in themselves, seem extraordinarily forceful; and yet on one occasion we read that 3000 Jews, bigoted and prejudiced against Christ, came under the power of the preaching of Peter and were converted, while on another occasion 5000 were converted. There was one note, however, in all this preaching, which was receiving constant reiteration, namely, the personal testimony of the speaker to the reality of that of which he spoke. The crucifixion and death of Christ, and his resurrection from the dead, were the two assertions that were made with all boldness, and the preacher affirmed that he and his colleagues were witnesses to the truth of that which they testified.

It is this witnessing to Christian truth and experience which has characterized also the great spiritual awakenings in the past. In the Wesley revival stress was laid upon personal witnessing to Christ, resulting in the establishment of the class meeting. A generation ago noon-day prayer meetings were held in large centers, where converts were urged to bear testimony to the grace of God in their own hearts. It is a form of preaching which silences the critic, and as of old, "beholding the man which was healed standing with them, they could say nothing against it" (Acts 4. 14). So today the conversion of one man from a life of selfishness to selflessness is unanswerable evidence more eloquent and effective than any amount of discussion or preaching.

It was to the ministry of witnessing that the early church was called. In the great commission Christ sent forth his disciples to be witnesses of his death and resurrection (Luke 24. 48). Writing probably many years later, John concludes his gospel (John 21. 24) with the declaration that he is a witness to the truth of the things which he has recorded.

The great need of the church today is not a more cultured ministry, though education has rendered a valued service to the church which should always have its rightful recognition. God never puts a premium on illiteracy and ignorance in his work, but scholarship in itself is not sufficient for the extension of the kingdom of God upon earth. Eloquence, as in the past, is used of God, and proves a gift that should not be despised. At the same time, it makes a poor substitute for spiritual power. Efficiency in administration, institutional work and philanthropic enterprize have their rightful functions in the church of Christ, but that which is needful, both in the pulpit and in the pew, is personal testimony and witnessing to the transforming power of Christ.

It gives a note of conviction in the sermon, and a sympathetic response from those who have had experience in the pew. Apologetics, expository preaching, historical instruction, doctrine, all are valuable, but that which is essential is an experience which enables a man to say:

"I am a witness of the atoning work of Christ, in the sense of forgiveness which I have experienced. I am a witness to the resurrection, in my fellowship with the living Christ. Christianity to me is not a tabulated list of dogmas, but is a relationship of which I am in daily experience."

When a church has a minister of whom this is true, and a congregation which bears further witness to the same truths, there is a pastorate that is successful and a church which radiates its influence throughout the community.

Remember always the presence of God;
Rejoice always in the will of God;
Direct all to the glory of God.—Robert Leighton.

THE NORTHFIELD SCHOOLS.

The Northfield Schools were established to meet the needs of a special class. Even at the time of their foundation forty years ago there were a large number of well-equipped schools and academies for those who could afford to attend them, but Northfield Seminary and Mount Hermon School were founded for those who could not meet the charges of these more expensive institutions.

One of the first considerations in the inception of the work was to devise means to help this class of students without sacrificing the spirit of self-reliance and independence. Educational opportunities which were provided at such a cost might be of questionable value. In order, therefore, "to help those who were seeking to help themselves," the charges for board and tuition were fixed at $100 a year, which represented one-half the actual per capita cost. For more than a generation the fees remained unchanged.

The wisdom of the original plan has been demonstrated during the years, when more than nineteen thousand students have been enrolled in the schools. Many are today rendering efficient service to the Christian church and to their communities throughout the United States and in far-distant lands.

At the close of the war the excessive increase in costs made it imperative to increase the charges, and it was hoped that this was only a temporary expedient. When conditions again returned to a more normal basis it was hoped that a proportionate reduction in charges might be made.

Referring to the principals' reports covering a period of years, and carefully examining the present enrolment of the schools, it is estimated that less than four per cent have had vocational training, and could therefore command only the wages of "unskilled labor." In other words, ninety-six per cent of the student enrolment in past years, as at the present time, have no other means of earning money than in clerical positions, or at common labor. Yet this is the very class who in past years have developed into the noble band of men and women in whom we have such justifiable pride.

In considering this question of the present charges and the ability of our students to meet them we have directed inquiries in several directions to determine the average earning power of youth between sixteen and twenty who have had no vocational training. The data which we have received have come from the office of Public Employment of the Massachusetts Department of Labor and Industries, from employers of labor in manufacturing centers, from business houses, from industrial departments in the Y. M. and Y. W. C. A., and from statistical bureaus. They have not been limited to any area, but have come from Massachusetts, Rhode Island, New York, New Jersey, and Illinois. In all fourteen replies have been received. The wages quoted vary from $10 to $15 per week, the average being less than $14. In these same communities the cost of board has varied from $9 to $10. In some cases cheaper board has been provided in what might be termed subsidized buildings, like the Y. M. and Y. W. C. A. These, however, exist only in the larger centers. It will thus be seen that the margin of saving between what a young man or a young woman can earn, and the actual cost of board during that period, is $5. Out of this there must be deducted expenditures for clothing, laundry, and all other necessary incidentals. But leaving this out of account, it will be seen that the margin between earning power and cost of board, or the average saving capacity, does not enable a youth to save enough to attend The Northfield Schools for a year at the present charges.

It is sometimes argued that young people who are living at home do not have to meet the expense of board. The evidence seems to show, however, that in cases where children live at home the majority have to pay into the family exchequer an amount equal to what boarding would cost, and in some cases even more.

It has been pointed out that artizans are receiving larger wages than ever before, and that parents who have lucrative employment are well able to meet the higher charges necessitated by increased costs. This class, however, is offset by those who come from families where the support is

derived from those who are in moderate-salaried positions. Ministers in rural communities, missionaries, and in general those who are receiving small salaries, find the margin of saving diminished in recent years, and the problem of the education of their children greater than ever.

We believe the past has demonstrated that the class whom The Northfield Schools have served are worthy of the help afforded. Their subsequent careers have proved the practical value of their training, and in service to the church and nation they have rendered noble service. But these figures show that if Northfield Seminary and Mount Hermon are to continue to render this service, some means must be provided that will enable the trustees to reduce the tuition. At the present time the charge for board and tuition is based in each school upon a rate of nine dollars a week, making the charges at Mount Hermon, with fifteen weeks, $135 a term, and at Northfield Seminary, with eighteen weeks, $162 a term. We wish to raise sufficient funds to enable us to reduce this tuition another year, making the charge at Mount Hermon $100 a term, and in Northfield Seminary $120 a term.

Is Northfield at the present time to change the character of its work? If it is to continue in its original purpose, how is it to keep its doors open to this class? Already present charges have carried the privileges which Northfield offers beyond the reach of the class for whom they were originally established, and the problem now confronting us is to devise some means whereby we may again bring the educational privileges within reach of those of limited means.

To reduce the tuition charges 25 per cent will demand $71,000 increased revenue. Already we are compelled to raise $120,000 a year, and of this sum former students are contributing approximately $35,000. Is it practical to raise an additional $75,000 to enable Northfield to reduce its tuition during the coming year? We believe this is practical during the coming year by enlisting the coöperation of many new friends.

To enable us to raise the additional sum needed for a substantial reduction in charges for board and tuition in The Northfield Schools we are seeking to secure for the coming year additional help in the maintenance of The Northfield Schools as follows:

5 contributions of	$2500	$12,500
10 contributions of	1000	10,000
25 contributions of	500	12,500
50 contributions of	250	12,500
50 contributions of	100	5,000
100 contributions of	50	5,000
100 contributions of	25	2,500
500 contributions of	10	5,000
2000 contributions of	5	10,000
		$75,000

Gifts may be addressed to the Editor of the Record of Christian Work, or to the Treasurer, Edwin M. Bulkley, Esq., 25 Broad St., New York City.

D. L. Moody

"Work Hour" on the Farm at Mount Hermon School.

"HOW CAN A MAN BE BORN WHEN HE IS OLD?"

Rev. Dinsdale T. Young.

A stupendous inquiry! Such an inquiry demands a stupendous answer. And happily such an answer lies at our hand.

The man who uttered this plaintive and incredulous inquiry was deeply concerned in the reply, for he himself was "old." So are multitudes of us. And, incidentally, let it be affirmed that modern religion pays far too little attention to the old. I often see in pulpits a monition which runs thus: "Please remember the children," but I never recall such a suggestion as "Please remember the old." Dr. Neale preached sermons to the aged, but I wonder if the example of that distinguished divine is generally followed today. The urgency of the need of the old can by no means be exaggerated.

Let this further be incidentally remarked: I sometimes fear the excessive emphasis which much evangelism puts upon youth as the one promising sphere for the gospel. Are we growing pessimistic concerning the salvation of the old? If so, it would indicate a tragic decline in our faith in the saving power of the gospel. Has the church of Christ a mandate to the old? Assuredly so! A true evangelist is an optimist regarding the conversion of old people. He is not ashamed of the gospel when it confronts grey heads and greyer hearts.

"How can a man be born when he is old?" I cannot think that so shrewd a man as Nicodemus intended that interrogation physically or literally. But whatever his intention, we know our interpretation of the inquiry.

The evangelical faith believes that an old man must be "born" if he is to be saved. A supernatural change must be wrought upon him. "Ye must be born again" was the message which the Saviour rang in upon the soul of Nicodemus. And in that message lies the only hope of all unsaved old people today.

Reformation is utterly inadequate. Satan proposed a gospel of reformation for the town of Mansoul. It was his "last card," says Bunyan, with unerring evangelical insight, in "The Holy War." But Emmanuel would not listen to the false gospel of Diabolus. Nor must we receive that delusive notion in this our day.

A complete change of nature, a new birth, can be effected upon a man "when he is old" if he will but believe on the atoning Saviour. Thus with unquenchable hopefulness we reply to the burning interrogation: "How can a man be born when he is old?"

I rejoice that during a prolonged ministry I have known many a man "born" when old. I heard a dear old man say quite lately, "I am six years old." He had been "born when he is old." He reckoned his years from his new birth.

It is a lamentable consideration that so many grow "old" without being "born." Many a Nicodemus is to be found in our churches and in our homes today. Here there is more matter for tears than in any tragedy ever witnessed.

What a call is this to all preachers of the gospel to be intensely and persistently evangelistic! Our divine calling is to secure that every man shall be "born of God." Nothing short of this must afford us satisfaction. Even the "old" must be solicitously followed with this end in view. We have a right hopeful gospel for youth and age alike. Nicodemus seemed to deem it incredible that a man can be born when he is old. And it may be frankly admitted that, on the human side, age greatly increases the difficulty of regeneration. Yet believers in the divine Saviour cannot share the incredulity.

It may help us somewhat to remember that outside the sphere of religion men are "born" when they are "old." I have known a man to be born commercially when old. A new vigor and enterprize have marked him, and a success has crowned his later business career which was foreign to his earlier years. I have known a man born intellectually when old. A mental originality and freshness, an acquisitive faculty, have made his latest days bright with a luster which his youth never knew. Perhaps far more frequently than some of us realize a man is secularly "born when he is

old." This prepares us to reject the pessimistic suggestion of the venerable querist of our Lord and Saviour.

We must, however, linger upon the manifest difficulty. Speaking after the manner of man, it is harder for a man to be born when he is old. The will is apt to be fatally ossified, thought is apt to be dimmer, the feelings are apt to be indurated. Oh, what a warning to old and fast-ageing people! And, oh, what an admonition to all Christians to seek the salvation of the old! Let evangelism bend its intensest energies in this direction!

Addressing ourselves to the significant inquiry from other standpoints, there is abundant suggestion to be found in it. We shall do well to emphasize that "How." "How can a man be born when he is old?"

Suppose ourselves in presence of a particular individual case. Can a course, or courses, be suggested whereby this glorious change may be effected? Evangelical Christians discover no hopeless problem here.

Such an one must first be made to realize his deep and tremendous need: he must be "born again" or for ever die. This we say, not because it is pleasure to affirm it, but because we believe it to be God's injunction. We must be "able to admonish" the old. It will need tenderly and wisely doing, but done it must be if the old are to be born of God. It will often need a loud trumpet of warning to reach dulled ears, but at all cost such a trumpet must be sounded.

Then repentance must do its austere yet kindly work. If a man is to be "born when he is old," he assuredly must repent. A mind wrinkled with age must be changed. Personal sin and guilt must be realized. And, thank God, a late repentance may be a fruitful repentance! This godly sorrow is essential to rebirth, and especially to the rebirth of the "old." It is admittedly hard for the aged to repent; but the harder it be, the more essential it is. Nor need any despair of this, either in themselves or in others. Repentance is the free gift of the ascended Lord. He GIVES repentance,—that is a glorious part of the gospel message. He can melt the most adamantine rock into a fountain. He can make even "old Mr. Prejudice" to become "Wet Eyes," lovingly and penitently pleading before the gracious King. Cannot many of us accomplish a great evangelistic work by praying for the repentance of the aged? What an effective ministry may thus be fulfilled even in quiet chambers of sickness and of sorrow!

"How can a man be born when he is old?" By trusting implicitly to the redeeming work of Christ. By relying absolutely on the atoning Saviour. By personal faith in Jesus Christ. This is the eternal answer, the sweetly hopeful answer to the pathetic question. Salvation by faith alone is surely a specially welcome message to a man "when he is old." When activities are less easy, if not impossible; when mental effort is difficult, if not impracticable, even then reliance is feasible. In some ways old age is second childhood; it may be a beautiful second childhood in its deepened capacity to trust. Thus doing, committing his weakness to the Saviour, a man CAN be "born when he is old."

A closing word may be added in regard to human methods which have the regeneration of the old in view.

To begin with, the subject should occupy the mind and heart of Christians far more than it appears to do. We need more frequent sermons in the churches on this gravely urgent theme. How considerable a proportion of the average congregation is old! Persuasion, warning, entreaty, affectionately hopeful appeal, should often be addressed to the man that is old. Christ offers to sup with any man who in life's evening time will respond to his call of love.

Is it not to be desired that there were more evangelical literature for the aged? Is there not a great lack here? And what a sphere for personal service this opens up! Why not more evangelistic visits to the old? Why cannot more letters be addressed to them in which the claims and powers of the divine Renewer are attractively set forth?

As believers in the omnipotent Saviour we can despair of none. "When he is old" a man may be born again. Old age may be made lustrous with a heavenly newness.

Faith in Christ is bound to engender knowledge of him.

THE ENRICHMENT OF THE PAPUAN THROUGH THE PREACHING OF JESUS CHRIST.*

Rev. Charles W. Abel.

The first missionary of the gospel, in a letter which he wrote to his converts in Corinth, used an expression which I want to apply to the people amongst whom I have been living in New Guinea for over thirty years, and to whom I was sent as the messenger of Jesus Christ. He wrote to them and said, "In everything ye are enriched in him." I want to say something to you about the enrichment which has come to the Papuan through the preaching of Jesus Christ.

Christian Living.

First of all, the enrichment which comes to these people directly as the result of their knowledge of Jesus Christ.

The best thing I can do to acquaint you with the great change which comes over these wild people when they are brought into contact with the living Christ, is to go back thirty-two years and to compare the first days of my missionary life with what is to be met with today.

In those early days I was opening up work for Christ in a new field. Almost the last thing I did before I came away from my district last year was to visit the place where I began my work. I had arranged to go to a village for a meeting of the church.

The meeting was to be held in the open air, under the shade of a great badila tree on the bank of a river. It was first of all a meeting for Christian men and women, where we could gather at the Lord's table in remembrance of all that he had done for us, and simple believers in him were to come together for this purpose from all parts of the locality, and to wish me farewell.

When I landed on Sunday morning on the beach, I found quite a considerable number of church people had gathered there. Seeing my boat coming in the distance, they had waited so that they might go inland a short distance to this river bank in company with me. After a short rest on the seashore we walked in Indian file through the thick forest. We were going along quietly, when suddenly the little procession stopped, and of course I stopped with it. We waited there for a few moments, when two old men, old friends of mine, came back to where I was standing, and looking upon the ground one of them said:

"Master, we are very ashamed when we come to this place!"

The place had no associations for me, and I said to them: "Why are you ashamed when you come here?"

"Because," they said, "it was on this spot that the old village stood, where in the early days of your life amongst us we captured you and kept you a prisoner, and meant to take your life."

The file moved forward again, and my mind was filled with thoughts of those early days.

We got to the river bank, met a large concourse of people, and had divine service. I took only a small public part in that meeting. Christian men prayed, read the Scriptures, and spoke, and I simply sat there and drank in with great joy their expressions of faith in Jesus Christ, their expressions of love to Christ, their joy in the service of Christ, as I remembered the days far removed from the present when I first landed there and went through all the misery of that afternoon from which there appeared to be no possibility of escape.

I want you to see that the enrichment which comes to these people is something very real. I fear there are in my own country, and possibly in yours, people who think that if you take the gospel to a backward people like the Papuans you can give them a few of the outward forms of religion, you can teach them to sing a few hymns and to repeat a few prayers, but that the spirit of your teaching does not get very deep into their hearts. What I want you to see this afternoon is that their hold of Christ is as real and as precious to the Papuan as it is to us.

It is true we have in our church men who fail. It would distress you very much

*Northfield General Conference, August 1922.

if the missionary were to tell you of the failures that he sees in his Christian church, if he told you the number of men and women who have come under the discipline of the church, and because their prayer-life has grown weak their love for Christ has consequently grown cold, and they have failed and fallen. But I want you to understand that despite failure the loss is very small. Offhand I can remember very few cases of men who have fallen, who have not been ultimately restored by the power of the Holy Ghost.

Let me give you a case, which is quite typical, of a man who holds amongst the natives a prominent position in my district. He is a man who, early in life, gave his heart to Jesus Christ, who for some few years enjoyed the privilege of Christian service, and who was known everywhere as one who stood for Christ. But he grew weak, he let go his hold of Jesus Christ, and the day came, surrounded as he was by heathen influences on every hand, when he was tempted to go back into heathenism. He held a great heathen feast amongst his people, fell from grace, and had to be struck off the church roll. It is important that you should understand that when a thing like this occurs the whole church is plunged into gloom. I shall never forget the effect of that man's fall upon the Christian community of the district. And although the man kept away from all Christian intercourse with his fellows, although for some time his heart seemed to be hardened, grace had not entirely left him. The day came, when sitting in my little study, I saw Ketabu walk into the room, and he sat down, as is their custom, before me. When I asked him what he had come to see me about, he dropped his head upon his chest, and broke down in tears.

Presently he said to me in his own tongue: "Master, is there any way back to Christ for me?"

It was my great joy that morning to lead him back to his Saviour, to tell him that Christ was waiting for his return long before he thought of coming back. And although that man had to undergo a long course of discipline for the sake of the church itself before he was re-admitted to fellowship, I was able to assure him that his penitence was an irresistible thing with Christ, and that Christ had forgiven him.

When the day came a year later for Ketabu to be brought into church fellowship again, he came into my room just before the service and said:

"This is a great day in my life, but I do not feel that I ought to face the Christian church again and simply be admitted. My sin was publicly committed, and I want to stand up before the church and congregation and confess my sin before my Saviour, and to tell them that I look to them in the days to come to support me by their prayers and by their sympathy, that I may never, never crucify my Lord again."

The great enrichment which comes to a savage people, who to begin with have violent thoughts with regard to Christ's messenger, is that it changes them into men and women who come to Christ, and who try with the light that they have to live true Christian lives.

Giving.

Let me tell you further of the great enrichment which comes to a people like the Papuans in the matter of giving.

We are accustomed in this country to regard giving as a means of grace, and we try to teach our converts that they cannot be true disciples of Jesus Christ unless they are prepared to give back to him something that they have received from his bounty: that Christian giving is a means of blessing to their lives.

We haven't a word in our language for "gift," as you understand a gift. The word we use today for "gift" meant originally merely an exchange. In former days, outside the narrow circle of a man's own family there was no such thing as disinterested giving; no giving with the idea of no return. When we were young missionaries we used to be quite alarmed when a man put a bunch of bananas on our verandah, because we knew he expected us to give him the equivalent of half a dozen bunches. He was never going to give us anything unless he expected something more substantial in return. But see how he has changed in this respect!

Five years ago I was called home to England on business by the directors of the London Missionary Society, and out of that visit God allowed me to go into

the new work which I am home now to try and further amongst Christian friends in England and America. I had to leave my wife and family behind me in New Guinea. When I got back again after many months' absence my wife told me how often she noticed something on the breakfast table to remind her that the people were looking after her,—things that she did not need, but things which she was overjoyed to receive, because of the kind thoughtfulness which lay behind the gift: a pineapple, a few oranges, some flowers, and such like. She never saw the donors. They came around the back of the mission house, and looked for no word of thanks. But they came constantly to make her feel that she was not alone, and that in the great burden of all the work thrust upon her shoulders the Christian people of the district were with her and were remembering her.

When I first went to New Guinea I landed at Port Moresby, which is the capital of the country. The young missionary in charge of the work there at the time was a former colleague of mine at college in England. I had been in the country only about a week, and knew nothing of the language, and was interested in watching my colleague at his work. Early in the morning people came up to the mission verandah from the villages below to have their wounds dressed and to receive from him medicines for various ailments. He had done a very nice job, I thought, in binding up an ulcer on the shin of an old man who had hobbled up on a stick to have this attention. He had finished with this patient, and had gone to the other side of the house to attend to some other case. As I passed this man, he looked up into my face and said something, which of course I could not understand. So I went around to my colleague and said:

"Your patient on the other side is waiting for his medicine or something."

"No," he said, "he is not; I have done everything I had to do for him."

When he went back to the patient the latter said to him: "You have bound up my leg, and you have forgotten to pay me!"

That was the attitude of the people in those days. There was absolutely no idea of asking them to give anything to Christian work, of course. No such thing as a collection was ever made amongst the people of that district up to that time.

I went into the offices of our society in London two or three months ago, and I asked the treasurer to tell me what amount of money had been collected in this district during the last two years as a contribution to the general funds of the society. He looked up his books and said to me:

"That district has contributed to our funds this year and last year the sum of over $5000."

That shows the change in the idea of giving which has come over these people in thirty years. You will agree with me that we are enriching their lives when we teach them the great privilege it is to be able to contribute to the work of Christ, not in their own districts alone, for the money that they give goes to China, and to India, and to Africa, and to mission work throughout the world.

Music.

Then they have been greatly enriched with regard to music.

There are places in the world, you may be interested to know, not many perhaps, where people cannot sing. There are places all over the world where people do not sing well, but they tell us there are a few people in the world who are songless. It is said that on the island of Pukapuka, one of the Loyalty Group, the natives have no idea of singing. They are what you might call a monotonous people. It does not matter what hymn you announce, it is all one tune.

For some years as a young missionary I used to feel much upset because my colleagues along the coast used to chaff my people for their want of vocal ability. So we decided to teach them music. We chose the Tonic Sol Fa system, and after great difficulty got them familiar with the modulator. In time, with perseverance and practice, they managed to master the semitones. We even succeeded against the prophecies of some of our brethren in getting the women to sing in the upper register. After the drudgery was over, and they were able to sing easy tunes in parts, this newly acquired art was so attractive

that we found our pupils becoming teachers in the villages. Today we speak of our natives as a people with very decided musical gifts, and with really sweet, harmonious voices.

We import from London whole cases of tune books like your hymnals, and the people buy them up as soon as they arrive. Many of them can sing well from sight. If you came into my church on Sunday and heard my choir, you would hear them singing anthems and hymns in the four parts to familiar tunes, and singing them really well.

You will agree with me that it is a great thing to have given to these people the means of praising God in song. That is an enrichment that missionaries do not often mention when they speak of their work, but it is a part of the education which it is our privilege to give, and it is very highly enjoyed.

Love.

Then again, there is the enrichment of love.

A great gift of love has come to these people, these loveless people, in their newfound knowledge of Christ. I cannot say they had absolutely no love. They had no word for love, as we understand love. Compared to the Christian mother's love the love of a heathen mother for her child is a mere animal propensity. They would do things with their children which were most horrible for us to see, and if you remonstrated with them all they would say in extenuation of their conduct was, "Well, it is our custom to do this! Our fathers did it before us, and we must do it." And cruel custom always overrode the love of the mother's heart.

They had a very common custom in my district in the early days, which, I am thankful to say, is fast being abandoned as the sunshine of God's love is spread abroad in their hearts, but is still here and there to be found amongst the heathen: a custom that when a woman died in childbirth her baby was buried alive with her.

"Where is the aunt?" you say.

Aunt? What has it to do with the aunt? Who is going to look after another woman's child? That constitutes a real problem in a savage condition of life. Who is to look after the helpless, sometimes fretful and peevish baby of another woman? No one has it in her heart to volunteer this service, and therefore the child has to be buried alive with the dead mother.

Many of the children that are living at my station today are boys and girls that have been rescued from the grave. Many of the best Christian men we have in our work are men who have been rescued from the infant death to which the heartlessness and the lovelessness of their fathers and their friends would have consigned them.

Now see how the love of Christ changes all this!

Only a few years ago I sent my cockswain in the launch with a message to the far end of my district. He went away in very bad weather. He delivered his message, and on his way home I asked him to call at a village a short distance inland and take a letter to the evangelist there. He landed on the coast early in the afternoon, and walked through the thick forest by a native track in the pouring rain, with his oilskin and his sou'wester hat on to protect him from the rain. As he was going along the track he met a man and a woman who were quarrelling, and as he passed them he concluded that the cause of their disagreement was a small ill-favored child which the woman was carrying in her arms. He went on about his business, finished his work, and was hurrying back in order to get his vessel away from her anchorage before sundown.

Just as he got to the spot where he had met the man and woman, he thought he heard a cry. He stood for a moment, and listened: Through the noise the rain was making in the palm trees he heard the cry again, and he searched amongst the undergrowth until at last he found the little perishing outcast child. Now watch that Papuan! He takes off his oilskin coat, wraps the poor frightened little boy in it, and takes him tenderly in his arms to his ship.

There is a heart with Christian love in it! There is no way of accounting for this action on the part of a Papuan except we say that this man's heart has been touched by the love of Jesus Christ. The father and mother do not want their child,

and they discard it; the Christian stranger picks it up, and has compassion upon it. What an enrichment!

Later that night, two or three o'clock in the morning, I was kept awake by the heavy rain upon the iron roof of our mission house. I noticed presently that there was a light shining through my bedroom window. All lights were supposed to be out at nine o'clock, and here it was an early hour in the morning. I rose because I was restless, and went outside to see what was the matter. There I saw a company of young women who had been awakened from their sleep, gathered together, looking at something very intently. I elbowed my way through the crowd, and there was the cockswain, his hair wet and his body saturated with rain. He had arrived home through the storm, and he was taking the little boy out of the folds of his coat. If you could have seen the way in which those women took the child up, and tenderly caressed it, and warmed its weakened body, and wrapped it in a blanket, and gave it something warm to eat and drink, and thus put it to sleep with comforting attentions, you would have seen what an incalculable change had been wrought by Jesus Christ in the hearts of these people, and how one of the great enrichments of their lives has been the gift of love!

Service.

In conclusion I should like to tell you what a wonderful enrichment it is to have brought these people into the privileges of Christian service.

If the Papuans had given me a message to deliver to you, I think they would have said:

"Tell the people how much we enjoy being able to work for Jesus Christ!"

When I first went to New Guinea I had men from the South Sea Islands come to me to act as teachers. Many of these faithful colleagues died after only a few months' service. During my term in New Guinea I have seen the personnel of my teachers change three times, because these men from the South Seas could not stand the malarial climate. Then we introduced New Guinea teachers, paid agents; but this was not a success. Today we haven't a paid Papuan agent in the whole of my district. We have taught some of these people to do useful work. As far as was possible we have taught them to be carpenters, and to plant their lands; we have given them instruction in printing, and in boat-building. So far this has been done in a very small way: it is work which we are anxious to extend. But today the whole of the Christian work of my district is done by voluntary Christian labor. There is not a man in my district who is a professional preacher. They earn their living by the skilled work which they have been taught, and they go forth as evangelists out of love to Jesus Christ.

I feel sure you will agree with me that in a new country like New Guinea it is very necessary that we should teach our Christian people that they must give back to God whatever he gives them of knowledge, of grace, and of experience. The danger of a paid ministry amongst the natives of a country that is just emerging from so backward a condition, and only just coming into Christian privileges, is that if we pay a teacher for Christian service he is likely to be the only person in the church who feels it is incumbent upon him to enagage in Christian work. I used to say to my Christian people, "Why don't you work?" They would reply, "There is a man in our village paid to do that." It may be otherwise fifty years hence, but for the time being the only safe plan is the one we are adopting of volunteer service.

The work which many of my people appreciate more than any other is that of going forth in their own simple way, and giving what they have received from God to their neighbors and friends who are still in darkness.

Let me tell you an incident which occurred a few years ago in connection with my sawmill.

One day we had an order for a bungalow to be built and shipped away and erected in another part of New Guinea. All the floor boards were to be made of native timber, and the frame of the house and the weather boards were all to be timbers taken from the forests around us. We completed the house, a very satisfactory piece of work, making our own architraves and windows and tongued and grooved

floor boards. In the course of this work my boys had to go into the forest to get a special kind of timber for the lining of some of the rooms. The natives of the district told these Christian carpenters that if they went up a certain river, which was only known to us by name, they would find a forest of the timber they required. My youths fitted out an expedition, taking a large whaleboat, and timber jacks, and all the gear they wanted to fell the timber, and draw it down to the river, and then tow it to my station.

When they came to this forest of ilimo they fastened their boat, and landed, and made their camp. It was not very long before the natives living in that section came down out of curiosity, and made the acquaintance of the visitors. They belonged to the same tribe, they could talk the same language, but they had never met before; and these local people saw for the first time the peculiar things which our youths were handling. They saw a white man's boat, they saw timber jacks, and the rope and gear which was to be used, and everything they saw was of great interest to them. The boys told them what they had come for, and they soon got on friendly terms with each other.

After my boys had finished making their camp, they sat down and talked to these people, until very soon the sun went down, and the boys said:

"It is time for prayers."

"What is that?"

"When the sun goes down at night," they said, "and when the sun rises in the morning, we gather together to ask God's help and blessing, to speak to the Great Spirit, to God, our God and your God; and we thank him for what he has done for us during the day, or during the night."

They had prayers in the presence of these people, who had never heard of God before. I know exactly what occurred, because I have seen it so often myself. Almost instinctively these heathen people will shut their eyes when you shut yours, but they will sometimes keep one eye partly open. When they understand that you are praying to the Great Spirit, they take all the ornaments out of their hair and sit there crouching with these things in their hands.

They went through the form of the prayer just as these few Christian boys were doing, and when it was over they remained in silence for a few minutes. Then one of the old men again said:

"What were you doing?"

This question started a conversation, and they talked to these people about God, they talked to them about Jesus Christ. The youth who told me this story three months after it occurred,—it was never reported to me except in a very casual way,—said:

"We went on talking about all the things we had heard about Christ, and all that we had experienced in our own hearts of his love and power, until we looked up and saw a light come in the heavens, and we said, It is daybreak! We had been talking to these people about Christ all through the night!"

It was daybreak to those people on that river, and it was a daybreak which had been brought about not by a white missionary, but by youths who were doing their daily work as timber workers, but who felt the great privilege it was for them, in the midst of their daily duties, to speak to their fellows in the name of their Lord and Master, Jesus Christ.

I have told you some of the great enrichments which have come to these backward and savage people through the preaching amongst them of the gospel of our Lord Jesus Christ. It is true of the Papuan, backward as he is, savage as he remains today in many places, it is true of him what the prophet said of old, "They that sit in darkness shall see a great light," and to him as well as to the early Corinthian church apply the words of the great apostle, "In EVERYTHING ye are enriched in him."

In the preface to his German translation of the New Testament, published in 1522, Dr. Martin Luther wrote the following words:

"Evangel (gospel) is a Greek word meaning good message, good news, good new tidings, good report, whereof you sing, and are merry. This gospel is a good message for all the world, proclaimed by the apostles."

LAUNCH OUT INTO THE DEEP.

Rev. Milton S. Rees, D. D.

It is night on picturesque Galilee. There is not a ripple on its bosom, nor a wave breaking on the sands along the shore. The frowning hills by which the lake is enclosed seem to be set in an under-firmament with the stars, while this historic sea lies as calm within her lofty banks as the crystal sea of heaven. The stillness is occasionally broken by the call of a shepherd back on the hill and the howling answer of his watch-dog. When from that Roman town of Tiberius a pleasure boat pushes out and their heathen song rolls out over the sea, it sounds like a sacred melody, to which the mountains and the stars listen in silent rapture.

We behold a company of men approaching, and from their calloused hands and bronzed faces we know they are fishermen. We follow them with interest as they place their nets in their boats and push out a little way from the shore. Anxiously, fruitlessly they lift their nets. Then they go on a little farther toward Capernaum, but without success. The moon moves in queenly majesty through her path in the heavens, the mountains about the sea are tinged with the glory of the morning sunrise, and they have toiled all night and taken nothing.

Yonder comes One fairer than these, the fairest among ten thousand and altogether lovely. Well does he understand that those who till the farms back on the hillsides must needs come down the lake road, so by preceding them his audience grew as the toilers came. Stepping into Peter's boat he asked him to push out a little from the shore, and he spoke to that company as never man spake. When he finished they went forth to their toil with an impression as lasting as eternity. Then, turning to the weary toilers of the night, he said:

"Launch out into the deep, and let down your nets for a draught!"

They immediately obeyed, and with interest we watch them as they begin to lift their nets. The boat settles in the water. So many fish, they beckon to their partners to come and assist them, and both boats are filled with that miraculous draught of fishes. And we learn again the most valuable lesson that whosoever obeys the voice of Jesus never fails.

We will let the line between the water and the land represent the line between the church and the world, and the night of toil the time that has elapsed since we became communicants in the church. Why is it they caught no fish? Because they were fishing too near the shore. Weary with their toil, discouraged with their results, tempted to give up their business, —better far turn their boats upside down on the beach and throw away their old nets than to continue to fish and not succeed! For not only are they failures, but they are discouraging others from entering into the same business. Jesus told them what to do, and they did it, and then beheld the glorious results.

Why is it we have not been more successful? Because we too have been living and laboring too near the shore. Weary with our toil and discouraged with our results, shall we give up our profession? God forbid! Better far to launch out into the deep! How? By cutting the shore lines.

I remember Mr. Moody telling of two men under the influence of liquor, desiring to cross a river one night in a rowboat. One rowed for a time, then the other, and after much hard pulling at the oars they wondered why they did not reach the other shore. When the light of the morning came, it revealed to them that they had not yet loosed the boat from the shore.

Launch away from the rocks of formalism and the sands of worldliness, away from everything that would make it impossible, and use two oars, Bible study and prayer!

What is your method of Bible study? Beginning with New Year's Day, finishing the last of December, you have gone through the sixty-six books. A splendid course of reading, but like walking over the surface of the mountains and rowing over the surface of the sea when the

pearls and the diamonds lie in the depths. There are parts of this Book much like a lock. You may come with a large bunch of keys, but not until a certain key is used will the lock open. Even so you may read and reread a passage, but not until some mood, some systematic study, some experience is brought to it will it open; and then what wonderous fulness that hitherto hidden passage really contains!

There are two kinds of Bible study, the microscopic and the telescopic. As from some mountain peak you are able to view the landscape, the distant, snow-capped mountains, the river rushing to the sea, all it includes is interesting, fascinating, inspiring. Where was a book written? If in Rome, it has a Roman coloring; if in Egypt, an Egyptian coloring; if in the Holy Land a Palestinian coloring. To whom written, under what circumstances, is interesting. But the more helpful is the microscopic,—Bishop Newman would have said, ascertaining the mind of the Spirit in a study of words. If you have difficulty about the deity of Jesus, the best answer ever written was by him who knew him best. In the first chapter of John we read, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Hence, "in the beginning was the Christ, and the Christ was with God, and the Christ was God. All things were made by him, and without him was not anything made that was made." When tempted, make a word study of First Corinthians 10. 13. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." Not how much we can read, but how much spiritual help we may obtain by a thorough study, is the thing that counts.

The oar of prayer: personality's most lofty function, the link that connects us with the Father. Prayer is omnipotent; it can do anything that God can do. It has rolled up flowing rivers, caused dry, flinty rocks to gush into fountains, muzzled the mouths of lions, disarmed vipers, marshalled the stars against the wicked, arrested the sun and moon in their rapid flight; carried one man up from the depths of the sea, and another in a chariot up to heaven. There have been great revivals without ordained men to preach, without combinations of churches, or great buildings, without elaborate music and much publicity; but there has never been, there can never be, a genuine revival without much earnest, importunate prayer. Revivals are not manufactured; they are born in prayer. O Lord, teach us how to pray!

Into the Deep.

Out into the deep,—for what purpose?

First, for spiritual food. These Galileans were not fishing for pleasure but for food, and as they found it in obedience to the command of Jesus in the depths of the sea, even so the food we need to nourish our souls is found in the depths of a knowledge of the Word, in the depths of communion with the Father, in the depths of obedience to his commands. Out where Moses lived, Joshua obeyed, Isaiah prophesied, Elijah prayed, Daniel stood firm, and Paul preached. Out where every man and woman must live if they have power with God and influence with men.

Again, launch out into the deep to become fishers of men! Did not the Master teach his disciples that morning the invaluable lesson that if they are to catch men they must launch out into the deep? He said to Peter, "Henceforth thou shalt catch men."

How potent and eloquent is character! When Carlyle received a letter from a young man asking the secret of successful teaching, he responded with the significant advice: "Be that which you would have your pupils be! All other teaching is unblessed mockery and apery." It is first in being. Emerson declares, "Character is greater than intellect, and goodness outshines genius, just as the sun makes the electric light to cast a shadow." James Russell Lowell affirms, "After all, the important thing is the kind of life that one carries about in one's self, and the world outside takes all its grace and color and value from that." Horace Greeley said, "Fame is a vapor, popularity is an accident, riches take wings, those who cheer today will curse tomorrow. Only one

thing endures: character." Dr. Hillis declares, "This world is a college. Events are our teachers. Joy is the graduating point. Character is the diploma that God gives to men." The one and only perfect character said, "I, if I be lifted up from the earth, will draw all men unto me." Not even did the Lord of glory imagine he could lift another to some height which he himself had not reached. There is no trick of rhetoric, no use of the Scriptures, no means by which any of us can lift another person a fraction of an inch higher than we ourselves have risen. The secret of winning others is, "For their sakes I sanctify myself."

Who has shaped our English speech, our mother tongue? Not Milton, though great in scholarship, but Wyckliffe. Who has shaped German speech and literature? Not Goethe, with his literary ability and marvelous style, but Martin Luther. All permanent greatness rests not so much upon greatness of intellect as upon greatness of character. Phillips Brooks said of Abraham Lincoln, "He lived as he did, he died as he did, because he was what he was."

A colored woman called "Aunty" attended one of our campaigns in the North, and during the invitation she would pass quietly around the auditorium inviting both men and women to accept her Saviour. When I asked a pastor if it were wise he said, "Let Aunty go anywhere; everybody believes in her Christian character." One night among others who came forward was a drinking man. When asked if he came to seek Christ he responded, "Yes, if I can have a certain person pray for me." When asked whom he desired he said, "Aunty." Have you been living so consistently that you can invite others to your Saviour, that when they decide to accept him they will choose to have you lead in prayer?

Some years ago a commercial traveler walking from the station to his residence in Rochester, N. Y., saw an excited company of people on the banks of the Genesee River. He rushed down, and found that a boy had fallen into the river, and was going rapidly toward the falls. Removing much of his clothing, he pushed into the river, and with the help of others rescued the boy just as he was going over the falls. When he pulled him up on the bank he looked, and cried out from the depths of his soul, "O God, it's my own boy!" He did not know whose son had fallen into the river, but by going in he rescued his own. I am not prepared to believe that any pastor or Y. M. C. A. secretary who may assist your children for a season can do what God intended you parents to do. The salvation of your son and daughter depends upon your launching out into the deep.

Once more, launch out into the deep for calmness! You have observed how along the shore, especially of the ocean, the water is restless. It may be perfectly calm a little distance out, but never so along the shore. Even when the waves are rolling the highest, and beating rock and sand with tremendous force, out yonder in the deep is perfect calm. We have seen those living along the shore moved by the breezes of fashion and pleasure, exasperation, bereavement and loss. Those to whom the same breezes come, living out in the deep, are unmoved. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

A dear old Congregational pastor in one of the New England campaigns, informed by his deacons that he could not possibly continue to do the work of the parish, and whose companion of half a century had gone home the summer preceding, told us at a luncheon served by one of the other pastors that he had received a letter announcing he had lost all his savings. That night fire consumed all he had left: only by the heroism of the fire department was his own life saved. Two papers were circulated for his financial assistance. The Sunday night following he stood before the congregation and said, "I wanted to speak to you, for I desired you to know in the midst of all that has happened to me there is a calmness within. The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord!" When he sat down by my side I said, "If I did not already know the source of that calmness I would seek Jesus with all my heart, for there is nothing in education, money, position,—nothing, indeed, this side of the gates that swing into glory, that would calm in a tempest like that except 'My grace is sufficient for thee.'"

I can imagine Michael Angelo standing in the presence of a piece of marble and saying: "I see something in you that is beautiful."

"Not in me!" answers the marble; "I am just as I came from the quarry."

"I must do some chiseling and polishing to bring forth the beauty," responds the sculptor.

Permission being given, he proceeds to cut off chips and to give feature expression and limb energy. The statue is finished and veiled, and when the veil is lifted we behold an angel with poised wings ready to soar away and be at rest. Let us be the marble in the hands of the Great Sculptor, and these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory!

SAINTS IN THE SLIME.

Rev. J. Baird Ewens.

In a Roman Catholic cathedral recently I was fascinated by a window in rich colors above the high altar. St. Peter, the reputed primate of the papacy, was the central figure. His miter was of purest gold, gorgeous purple formed the material of his robes, diamonds glittered upon his breast, and the effect of all the blended beauty was charming. And yet, the picture I brought away with me in my mind was not this one, but another sketched by the vivid word painter of the gospel: "Simon Peter threw on his fisherman's shirt (for he was stripped for work), and jumped into the water."

It ought to teach us that the footsteps of the saints are not traced only upon streets of gold, in stately nave or pillared aisle, but also they are to be found deep in the mud and dust of common ways. In fact, saintliness is neither the monopoly of heaven, the churches nor holiness conventions.

The New Testament tells us that there were saints in Cæsar's household. Not all were the imperial slaves. Some of them, at least, were clothed in purple and fine linen, and lived delicately in the king's house. Perhaps these were the exceptions which prove the rule. Saintliness is a plant that grows better in the wilderness than in royal conservatories. The anonymity of the desert place, with its unpopular camel's hair costumes and unpalatable diet, does not suit the temperament of the privileged.

Saints were scarce in Sodom, but the slime pits in that notorious locality made a dark background against which the white radiance of righteous Lot conspicuously shines. The soft rosy light of the Garden of Eden does not reveal sanctity in its choicest colors. It was there that Adam and Eve hid from God, while in a bleaker landscape Enoch and Noah walked with him.

One value of the Old Testament lies in the fact that it does not portray saints of the plaster variety. Samson, Gideon, Jephthah, Deborah and Ruth are not lifeless puppets made to convey ethical lessons by the pulling of a string in the teacher's hand. They are true to nature in being men and women of their own times, with human hearts beating in their breasts and warm blood coursing through their veins.

In the great Elizabethan age of England, dark and unlovely as it was in many respects there are frequent gleams of the beauty of holiness. The dramatists and poets may be wallowing in the slime, but they dig up quite a number of diamonds. Shakspere looks out upon life broadly and generously, and while he does not construe evil as good or paint black a shade of grey, he shews very often that the soul of goodness lies beneath the evil. Even his sinners are splendid,—not because of their sin, but in spite of it,—and we feel how Jesus would have loved them with a love that would not let them go.

We have rather hazy notions as to the qualities that go to produce a saint. He must dwell above the snowline, and be able to shew his halo when challenged! It is imperative that he be devoid of humor, and speak with an ecclesiastical accent! But the glorious company of the apostles have not all been solemnly ordained by the imposition of hands, neither have all the goodly fellowship of the prophets spoken

from carved oak pulpits, nor have all the noble army of martyrs died for an article of the Christian creed. "It is not by the monk in his cell or the saint in his closet, but by the valiant worker in humble sphere and in dangerous days, that the landmarks of liberty are pushed forward."

Christina Rossetti gives a memorable definition of a saint in some haunting lines:

I saw a saint. How canst thou tell that he
Thou sawest was a saint?
I saw one like to Christ so luminously
By patient deeds of love, his mortal taint
Seemed made his groundwork for humility.

Perhaps the men and women of the future will look back at the period 1914-1918 in Europe with feelings of shame and disgust. But when they have talked about the deep and dark passions that then surged through the hearts of men and nations, let them pause to recall that there were saints even in the slime of the Somme,—soldiers who by their deeds of love were so luminously like to the Lord of love!

During those awful years we have mentioned, the power and worth of organization were clearly demonstrated. We became methodical and disciplined in spite of ourselves. If such healing, cleanliness, order and efficiency could be evolved in the slime of militarism, what ought to be accomplished upon the surer foundations of social Christianity and international brotherhood? Can the nations not take the "goods" they carried in the wagons of war and hitch them to the star of peace?

Mazzini, the Italian patriot, once said: "When I hear a man called good, I ask, Whom, then, has he saved?" It all depends how those in the slime are treated as to whether they will ever leave the slime or not. Rossetti shews what ought to be done in her succeeding verse:

And when he marked me downcast utterly,
Where foul I sat and faint,
Then more than ever Christ-like kindled he,
And welcomed me as I had been a saint,
Tenderly stooping low to comfort me.

Many a soiled pilgrim tumbling in the Slough of Despond has been set upon terra firma by the strong hand of help. After all, this is what Jesus the Son of God has done in a higher and holier sense. The incarnation was God coming down to the slime of our world. "He wrapped him in our clay." The evangelist does not tell us that the Word became a man, or a body, but he carefully chooses a term which suggests something carnal and almost repulsive,—"became flesh." That flesh did not hide his deity: rather it manifested it forth with glory.

Jesus is to be the perpetual incarnation of Almighty God in the world. If the human body is the temple of the Holy Spirit, then surely all political platforms ought to be pulpits for God, and the busy hands of labor and the shrewd brains of capital ought to work and plan for the promulgation of righteousness in every sphere, while the very slime of humanity should become clay in the hands of the Potter to shape into beautiful vessels to hold the divine treasure.

Sainthood has sometimes been looked upon as harsh and unlovely. This is the result of examining it in the deceptive light of dogmatism. Jesus Christ should be our example of holiness. In him saintliness was not a matter concerning altars and absolutions, a mere ethicized holiness: it was domestic and human and attractive, fragrant with the aroma of the roses of sharon and the lilies of the valley. The Saviour's aim was to make goodness to grow and flourish in the sordid Nazareths of life. A true saint is one who sees the capacity for holiness in every human being. He is not only interested in the spirits of just men made perfect beyond the stars, but in those who are imperfect and wallowing in the slime. Their souls may be lost, but that is the opportunity for the saintly man or woman to seek and save them. For their sakes he sanctifies himself, and longs to impart to them the knowledge of the blood that cleanses from all sin. We define a saint, then, as one who is purified from sin, consecrated to God's own use and service, and devoted to the task of enlisting other possible saints under the banner of the Redeemer.

If the members of the Christian church do not perform this work, others outside her pale will take it up.

Christ bade him, Do thou likewise! Wherefore he
Waxed zealous to acquaint
His soul with sin and sorrow, if so be
He might retrieve some latent saint.
"Lo, I with the child God hath given to me!"

OUR BOOK TABLE.

The Life of Handley Carr Glyn Moule, by John Battersby Harford and Frederick Charles Macdonald. George H. Doran Co., New York. 383 pages, illustrated. $3.50 net.

A charming and inspiring sketch of an Anglican ecclesiastic of the Victorian era is here portrayed. Nothing like it was ever possible in America. We doubt if it can even be duplicated in England of the present day: certainly not at the same slant.

The life of Bishop Moule gravitated around three centers: Fordington, the village near Dorchester where he was born and grew up; Cambridge University, where he graduated and later filled various offices; and Durham, where he was bishop for 19½ years. He was born December 23, 1841, and died in May 1920, in his 79th year.

Picture the home into which he was born. His father was vicar of Fordington. Antiquity vested with its indefinable something the village and the parish church and the vicarage into which Handley came, the last of eight sons. The home was an ideal of its type, and judged by its fruits it was a type that England cannot afford to see pass away. The vicar added to his income by taking sons of the gentry as private boarding pupils. Handley grew up in these wholesome, thoughtful surroundings, with the best instincts and traditions of a cultured English gentleman and churchman. One brother died in infancy. The others all reached positions of distinction in educational and church and mission life.

How old-fashioned reads the record of those early years! The daily studies, the outdoor sports and activities, the strict but enjoyable observance of Sunday, the purposeful recreations, the habits of ample reading, the home influences of wise parents! At the age of 12 Handley acquired out of his savings an astronomical telescope, forerunner of other more elaborate instruments with which he pursued the side-study of astronomy through life. At the age of 16 he had committed to memory the epistles to the Ephesians and Philippians in Greek, as well as large portions of English literature. The revival of 1859 swept over Fordington with gracious results, and left its impress on the mind and heart of the vicar's youngest son.

Some of the older brothers had preceded Handley to Cambridge University, and had made their mark when he arrived in October 1859. The chapter "Cambridge in the 'Sixties" gives a delightful sketch of university life and people. Names are here which stand out in the history of learning and Christian service, and which reveal the wonderful atmosphere in which young Moule now moved. A brilliant career reached its climax in his being bracketed second in the Classical Tripos.

After a few years of teaching he sought ordination to the ministry, and in 1867 went back to Fordington to act as curate with his father, and to pursue studies in Greek and Hebrew and other subjects appropriate to the calling he had chosen. He was recalled to Cambridge in 1873 as junior dean, then senior dean, of Trinity College. Further glimpses of university life, until the death of his mother in 1877 imposed upon him the duty of returning to Fordington as companion to his aged father. But his influence was not circumscribed by this village, for his pen was busy with the commentary on Romans in the "Cambridge Bible for Schools" and other works. The death of his father in 1880 and the appointment of another vicar by the patron of the living released Mr. Moule from further obligation at Fordington.

Meanwhile a project had been forming to establish at Cambridge a divinity school on Scriptural and evangelical lines to offset the inroads of ritualism on the one hand and rationalism on the other. Wycliffe Hall was opened in Oxford in 1877 for this purpose, and its success encouraged men like Lightfoot and Westcott to establish Ripley Hall at Cambridge. Handley Moule was just the man to be its principal. Hither he came in 1880, and remained over 19 years.

Space forbids extensive reference to those fruitful years, when Principal Moule not only made the institution a power in the lives and training of over 500 students, but through them sent streams of evangelical power into the home church and all its mission fields abroad. Besides, Dr. Moule

exercised a profound influence upon undergraduate life by his preaching, Bible classes, and personal contact. All the time, too, he had regular preaching appointments in one of the town churches. There are interesting references to the mission D. L. Moody conducted there in 1882, to the famous missionary Seven, and other special events in the religious history of the university.

Nor can we devote space to his almost twenty years as bishop of Durham. We judge that he did not excel as an ecclesiastical executive, his gifts lay along devotional and pastoral lines. A chapter of large social interest outlines his experiences as "supporter" of King Edward VII and King George V at their coronations: the privilege of supporting the king at his right hand being an ancient perquisite of the see of Durham.

All his life Dr. Moule exercised a poetic gift, which won him numerous prizes and distinctions at Cambridge, and furnished a means of expression of his feelings on special occasions. A Bibliography lists over 60 theological and pastoral writings, expositions and commentaries, sermons, devotional books, and tracts; also poetical, biographical and miscellaneous writings, and magazine articles.

It is through his devotional and expository works that Bishop Moule's influence reached America and the world. And this leads us to a brief reference to his personal religious experience.

A pious home and the intimate leadings of his mother kept the Christian path continually open before young Moule. But the atmosphere of doubt and controversy and rationalistic attack upon the Bible which he found at Cambridge induced a period of intellectual perplexity and doubt. From this he was delivered at Christmastide 1866 by a very definite experience which is related in his own words. On that glad day of the change,—"let me not fear to call it conversion,"—"I was permitted to realize the presence, pardon and personal love of the Lord, not reasoned, just received."

Another marked crisis arrived in 1884: he spoke of it as the date when the secret of a holy life was revealed to him, witnessing a new departure in his life. It came about through the Keswick movement, which had its beginnings in 1874-5. Standing for Scriptural holiness, Dr. Moule was a little suspicious of it. But he happened to be visiting relatives when a convention on Keswick lines was held in the great barn on the estate. A sermon by Rev. Evan H. Hopkins "piled up the promises of God to the soul that will do two things toward him: surrender itself into his hands, and trust him for his mighty victory within." Before Dr. Moule left the barn he yielded and trusted. And thirty-five years later, when he stood for the last time upon the platform at Keswick, his face lit up with the joy of the Lord as he witnessed to the faithfulness of his divine Master during the years that had passed since that revelation of his grace and power.

A New Book by Dan Crawford.

Back to the Long Grass: My Link with Livingstone, by Dan Crawford. George H. Doran Co., New York. 375 pages, illustrated. $4 net.

When "Thinking Black" was published ten years ago it made a sensation even outside missionary circles, it was such a different book to come from a missionary. It had a literary style of its own which added a certain piquancy to the contents, which in themselves included much matter unusual in missionary volumes.

That book is unhappily out of print, but we are fortunate to have another volume from Dan Crawford equal to its predecessor in racy narrative and thoughtful content,—the cream of observation and experience extending over a residence of nearly 50 years in mid-Africa with only two furloughs, we believe.

The author has lost none of his vivacity and antithesis of thought and expression, widespread literary reference and genial good humor, verbal jazz and serious connection between native wisdom and Bible truth. There is nothing about organization and statistics, for the writer does not belong to any of the highly organized societies. There is much of the African's viewpoint, for the writer has spent all these years in intimate contact with the natives. There are patches of philology and psychology born of keen observation of native language and mentality, for the writer is linguist and scholar enough to keep up with the times even in the long grass. Of course there is Scriptural exposition with flashlights from personal experience, and gospel triumphs in human souls, for the writer is

The Tree under which Livingstone's Heart was buried.

first and all the time an ambassador of Christ.

The unique thing about this book is the thread of pathetic romance connected with David Livingstone. Livingstone died in 1873. Mr. and Mrs. Dan Crawford came down from their more northerly station in 1877 to the place where Livingstone's heart was buried. Through the courtesy of the publishers we are able to show a picture of the tree under which his faithful servant made the interment, and carved an inscription upon it. The Crawfords erected the fence about it. Bits of Livingstone biography from his early years in Scotland are recalled, and Stanley's search, and traces of Livingstone in the memories of old people still living whose path he had crossed.

There are over 30 photos of people and scenery, and four maps.

One lays the book down feeling that one gets a close insight into the personality and mentality and life of the native, both in his raw and in his Christian state, such as is rarely attempted in a missionary volume, and is of course impossible in a mere book of travel.

Biblical Studies.

Authority of Jesus (The), by R. Winboult Harding. George H. Doran Co., New York. 210 pages. $2 net.

A publication of the Student Christian Movement of England.

The author's effort is to base the authority of Jesus on something that will suit our age. Since the Bible record is not acceptable, the author proposes to find it in an analysis of the inner mind, the personality of Jesus. The Gospels are dissected from this ambitious viewpoint, and Jesus is set forth as the eternal lover, the incarnation of love in action, with unique authority based on his power to forgive sins.

The treatment and development of the study are fresh, with evidences of wide reading on the part of the author. But can anyone plumb the inner life and personality of our Lord and render a better foundation for belief than the Bible itself?

Ancient Hebrew Stories, and Their Modern Interpretation, by W. G. Jordan. George H. Doran Co., New York. 344 pages. $2 net.

A 60-page Introduction is written from the standpoint that Christian scholarship may be said to have reached a decision as to the approximate dates of the chief documents underlying the Old Testament; yet in the 27 chapters that follow, interpreting subjects from creation to Esther, there is plenty of evidence of differences of opinion among the critics. Each chapter gives the critical views before drawing lessons from the material. The author's dicta seem to be too cocksure to command confidence.

Christian Doctrine of Peace (The), by James Hastings. Charles Scribner's Sons, New York. 300 pages. $4.

This volume on peace in the series on "The Great Christian Doctrines" maintains the high standard of the two earlier volumes on faith and prayer.

Of the 17 chapters the first eleven consider peace in its religious aspects, the remaining six in its political aspects. The choicest utterances on this great theme are edited in a masterly manner, with the result that the volume is most readable and suggestive. Here is pulpit ammunition of a high order.—F. L. D.

Here and There Among the Papyri, by George Milligan. George H. Doran Co.,

New York. 180 pages, with frontispiece. $2 net.

The rich papyrus discoveries of archeologists are made available to the ordinary reader in this volume, technical terms being avoided and everything presented in clear, understandable fashion. It is interesting as a romance.

After a chapter on Greek papyri, their character, discovery and publication, the subject of the papyri and the original New Testament writings is taken up. Quite a little possible light is shed upon the New Testament autographs, their outward appearance, structure, circulation, and other details, by the contents of the papyrus material on hand. The language of the originals also receives large illumination. Many instances are given that show the use of words found in the New Testament. The surroundings of the N. T. writers is better understood from information derived from the papyri, affecting family life, education, slavery, taxation, bereavement, etc. Perhaps the chapter, "Christian Documents on Papyrus," furnishes the greatest thrill, when we are told, for instance, that 30 or 40 documents have already been deciphered that have preserved some portion of the N. T. text. Six of these belong to the 3rd century, that is, from a hundred to a hundred and fifty years earlier than the Codex Vaticanus or Codex Sinaiticus.

The frontispiece reproduces fragments from a papyrus roll of the late 3rd century containing John 15. 25 to 16. 2, and 16. 21-31.

The ordinary Bible student can thus get the cream of the highly technical researches and studies of the specialists. Every page shines with helpful information.

Resurrection Body "According to the Scriptures" (The), by Wilbert W. White. George H. Doran Co., New York. 90 pages. $1 net.

Dr. White presents a clear argument for the resurrection of the body and the bodily resurrection of our Lord. Objections are squarely faced and answered. Impressive quotations show how the advance of scientific knowledge undermines its former denial of the other life and all its implications. Among many Scriptural expositions the exact meaning of John 20. 1-10 was never more clearly put than here.

Taken as a whole, the book establishes Christian belief on a solid basis.

Specimens of Biblical Literature, by James Muilenburg. Thomas Y. Crowell Co., New York. $2.50 net.

This book ought to find wide acceptance in schools and colleges. It prints specimens, under due classification, of the main literary types found in the American Standard Bible. There is little of exposition as such, or of questions of authorship, etc.; just a literary evaluation and interpretation of the material.

A brainy Introduction of 28 pages is an essay expounding the author's purpose and point of view. The Specimens are divided into Narrative (history, story and parable), Poetry (lyric and dramatic), Reflection (Proverbs), Essay (Ecclesiastes and James), Prophecy (rhapsody, invective, emblem prophecy, satire, lament, dramatic prose), Gospel (which Prof. Muilenburg holds cannot be classified into parts without destroying its unified effect), Oratory, and Letters. "Notes" upon these selections are given at the end, usually to explain geographical and other references, and to give the student suggestive readings and interpretative questions. A hundred "Theme Subjects" are another technical feature. The Bibliography is very partial and uneven. A Glossary gives the meanings of proper names.

The chief value of the book is to recover the Bible from religious dissension, and insure its use as a gem of English literature. The work is well planned and well done, and introduces some new Biblical students into the limelight. Prof. Muilenburg is of the Department of English in the University of Nebraska.

For the Advanced Student.

Freedom and Christian Conduct, by John A. W. Haas. Macmillan Co., New York. 318 pages. $2.25.

It is a pleasant and a helpful thing when an educator of experience puts into readable book form the choicest products of his thought and class room procedure for years past. Dr. Haas seeks in this book to furnish a condensed yet comprehensive sketch of the subject of Ethics for students in a church college, not on a purely naturalistic basis, but including the ethical teachings of Christianity. No sane reason exists why the ethics of Christianity, says the author, should be neglected in any fair, modern treatment.

The point of view here maintained, which somewhat recalls Dr. Borden P. Bowne's masterly treatment in a magazine article of "The Metaphysical Significance of Freedom," is that of freedom as the great moral question. The solution of this riddle is suggested through "personality," a term which the author expands beyond its current meaning. While Aristotle groped for real personality, the first strong impulse to its appreciation and realization came through Christianity. Regret is expressed that Kant did not develop the idea of personality in its social bearing, but that could hardly be expected in his individualistic age. But this ideal personality is more than the merely individualistic cultural attainment of Goethe's Faust, for it has a moral

content, and is basic for some of the best of the modern philosophic positions.

Dr. Haas' book divides alliteratively into the three parts of the Fundamentals, Finding, and Functioning of Freedom. Under the latter head attention is paid to the subtopics of the Family, the Church, and the State. A suggestion of the class room method is found in the fact that most of the paragraphs open with questions, intended to prepare the mind to assume a critical attitude. A few carefully selected references to literature are appended at the close of the chapters.

Dr. Haas defines ethics as the science of character and conduct that establishes real, vital, human freedom. He has made a valuable contribution to a subject which should be considered not only academic and theoretic, but also practical, timely, even peremptory in its demand for attention and application.—C. A. S. D.

History of Utopian Thought, by Joyce Oramel Hertzler. Macmillan Co., New York. 321 pages. $3.

For ages men—some men at least,—have dreamed of a perfect social state. Many others, without a definite sociological objective, have blunderingly gone to work to better things, of whom a certain number have in consequence lost their fortunes, perhaps also their lives. It is time to take account of stock, and see how far the world has come. This difficult yet promising task Dr. Hertzler, of the University of Wisconsin, has bravely attempted, and this meaty book represents the sober judgments of a series of studies carried on over many years.

The volume embodies two related aspects of sociological endeavor,—a history of social thought, with a cross-section of contemporaneous social theory, and a study of social idealism as affecting, or effecting, "progress." The special merit which Dr. Hertzler claims for his work is that it attempts to give an unprejudiced, systematic treatment of social Utopias (which have not generally been taken very seriously,) as a whole, and in an historical perspective.

The object of the first section of the book is to analyze some of the more representative Utopias, including those of the Ethico-religious, Platonic, early Modern, and Socialistic types, while the second part deals more with the principles and agencies by which social perfection is to be attained. A tendency is recognized which may be termed "the utopian spirit," namely, the feeling that society IS capable of improvement, and may be made to realize a rational ideal. From the time of the Hebrew prophets, who are discussed with appreciation and insight, to the present day, more or less conscious social ideals have been expressed, some of which have made important contributions to human progress. Attention is paid to the influence of environment and events in producing and shaping these ideals, the types of individuals conceiving them, and the factors responsible for their survival and application. Incidentally Dr. Hertzler presents a brief review of the recent social anticipations, including the "pseudo-Utopias" of Bellamy, Hertzka and Wells. Particularly interesting is the concluding chapter on "The Limited Perspective of the Utopians," who, speaking broadly, have failed to see the necessity of a sound physical basis for social advance, have not obtained a correct view of human nature, have not recognized the importance of the instincts in social life, have not perceived that human life is a constant struggle, have not started with things as they are, have lacked skill in using the spirit of protest for reform purposes, have erred in presenting their schemes of perfection as finished products rather than "going concerns," and have unjustifiably assumed that their ideal states were the "Ne plus ultra" in social speculation. The modern Utopia, says Mr. Wells, "must be not static but kinetic, must shape not as a permanent state but as a hopeful stage, leading to a long ascent of stages." With this Dr. Hertzler seems to agree when he says, in the concluding sentence of his able and readable book:

"After all, Utopia is not a social state: it is a state of mind."

Still the Utopian thinkers were, in varying degree, "truly great." They have played an important part in shaping human history, and we today are better because they have lived and dreamed.—C. A. S. D.

Introduction to the Psychology of Religion (An), by Robert H. Thouless. Macmillan Co., New York. 286 pages. $2.50.

This keen and suggestive book had its origin in the effort of the author, who is lecturer in Psychology in the University of Manchester, to afford candidates for ordination in the Church of England an insight into the laws of mind, as these have been studied and revealed by modern psychological science. No prior knowledge of psychological terminology is assumed.

Religion is defined as "a felt practical relationship with what is believed in as a superhuman being or beings." While the chief business of the psychology of religion is to study the religious consciousness, it concerns itself also with religious behavior. Its method is the method of science,—to study facts in an objective, impartial, empirical manner, which does not exclude logical acumen or philosophical criticism. The various elements in religious beliefs—the traditional, natural, affective, rational, and moral strains,—are carefully analyzed, conscious and unconscious processes are compared, the inevitable "instincts" (includ-

ing the sex and herd instincts,) are considered, and chapters are devoted to the themes of worship and prayer, conversion, mysticism, and mystical and adolescent conversions. The handling of these topics is remarkably clear, sane and well-balanced. As examples of fine discrimination may be quoted the following:

"When the psychologist describes what he believes to be the mental laws by which such an event as conversion takes place, he in no way excludes the explanation of it which would be given by the Salvation Army,—that it takes place by the grace of God. The physiologist's explanation that a movement in my finger took place by muscular contractions brought about by a neural current started by a change (possibly chemical) in the cerebral cortex, in no way excludes the equally true explanation that I moved my finger because I wanted to."

Again, "as soon as religious persons begin to reflect on their subjective experiences they find that a large number of them cannot be due to divine action because they seem to be evil in their fruits, and these seem to have just the same character of perceptions as the others. Angels are seen, but the fruit of the visions is pride, and voices purporting to be divine exhort the saint to rebellion or to peculiarity of doctrine or practice."

Refusing the view that religion is a form of neurosis that barely escapes being pathological, Mr. Thouless stoutly maintains that the "religious redirection" of the desires "provides a permanent and satisfactory solution of the erotic conflict"; and indeed one school of psycho-analysts,—the Zurich school, followers of Jung, who did not use "libido" in the exclusively sexual sense of Freud,—make the inculcation of the religious motive a part of their therapeutic method.

A careful reading of this noble book will convince the unprejudiced student of the fact that the God revealed by religious experience is essentially the God required by the moral consciousness,—the God set forth in historical Christianity, and also explaining the world as it is. Along these parallel paths only can men obtain a satisfying insight into objective reality.—C. A. S. D.

Religion and Biology, by Ernest E. Unwin. George H. Doran Co., New York. 185 pages.

In this readable book, which combines clearness of style with keenness of insight, Mr. Unwin, while adopting, at least in a qualified form, the so-called evolutionary concept (which, in fact, as actually interpreted has many turns and twists), aims to make a practical contribution to the science of religion,—and it is faith, even more than science, in which his real interest lies. Possibly his book would better have been entitled "Theology (or Philosophy) and Biology." Be that as it may, Mr. Unwin fearlessly confronts the arguments which are being advanced by the biologists, and either turns their thrust, or more commonly tries to show how they are compatible with a theistic teaching and a surviving faith in God and humanity.

Whether one thinks that he has done this successfully or not will depend on the viewpoint or degree of enlightenment of the reader. The book deals in successive chapters with "Man a Product of Nature," "The Spiritual Nature of Man," "The Evolutionary Concept," "The Purpose of Evolution," "Doubts and Difficulties," "The Appeal of Beauty" (an Aristotelian as much as a Platonic appreciation), and "The Kingdom of Man and the Kingdom of God." Mr. Unwin emphasizes the interrelation of organism and environment which yields "livingness," and supplies us with the conception of the "web of life." For him the story of animate nature is one long exfoliation of essential spirituality. God's love is recognized as "the cause of and the power within the age-long drama of the world's becoming," and providence is coterminous with the whole consistent process. Does, then, man stand inside of or outside nature? Evidently in part he is an animal, but also an object of a higher purpose of God, which is personality. "Man is seeking, God is revealing, always through every circumstance and happening. All discovery therefore is man's side of the problem of God's revelation." Incarnation is also recognized as a fact, and Jesus "is the sign as well as the fulfilment of God's purpose." Man is thus seen to be the child of nature, and (since nature, whether its processes be evolutionary or not, is the output of deity,) as well the son of God. To this strong plea for a reasonable view of man as primarily animal but potentially angel the author appends the prayer: "May thy kingdom come in us!"

Read with discrimination the book will help many who are bewildered by present day controversies over man's place in nature, to a vital and personal religious faith.—C. A. S. D.

On Preaching.

Art of Preaching (The), by Charles R. Brown. Macmillan Co., New York. 250 pages. $1.75 net.

These are the Lyman Beecher Lectures for the year 1922-23, eight in number: intensely practical, full of the soundest advice to young men just starting in the ministry, a fresh vigorous treatment from beginning to end. It is impossible to read the book without visualizing the audience of students. The lectures are full of little witticisms thrown in to keep them alert. Sometimes

the speaker goes further into the jocose than his theme requires, but he has certainly avoided anything like dullness.

The lectures are clever, but more than that, they touch the real, vital things in preaching. Never is the majesty of the task forgotten, nor its spiritual responsibility. From beginning to end they are full of common sense suggestions; things that the man in the pulpit gets careless about. The lecture on "The Measure of the Sermon" is great. That on "The Delivery of the Sermon" conducts one into unthought-of channels, thoroughly worth a careful rereading. In the lecture on "The Basis of the Sermon" too much is said about higher criticism. Dr. Brown advises that the results of such studies "should not be labeled," not even called "modern Biblical scholarship," but should be "introduced gradually, so as not to produce nervous shock." This sounds too much like propaganda, especially as he acknowledges that "the results are not final." If he had been more frank he would have said "uncertain." It were better to advise every young preacher to think and read his own way through, and to preach his certainties, not his doubts. Dr. Brown concludes this lecture by advising students to base their sermons on sound and methodical Bible study. He advocates courses of sermons running through selected portions of the Bible. The preacher is to "open the Book as a skilled interpreter of its deeper meaning." Perhaps there is nothing finer in the whole book than the practical suggestions here offered for the gathering of sermon material.—S. C. H.

Preaching by Laymen, by Ozora S. Davis. Fleming H. Revell Co., New York. 203 pages. $1.50 net.

Mr. Roger W. Babson writes a Foreword for this book which is not only the best kind of a book notice, but also contains several good things of his own.

A study of church statistics, he says, suggests very clearly that the growth and influence of the church have always been proportional to the amount and character of its lay preaching,—Mr. Babson using this term to include service of every kind. One of the best tests of a minister's power is his ability to induce others to preach the gospel. The average preacher makes the mistake of being content to be a salesman of the gospel when he ought to be a sales-manager setting others to work.

"For my closest personal business associates I have chosen men who are active in church work." Chapters on prayer and preparation especially appeal to him. "Prayer is the oldest of non-physical forces, yet is today almost dormant. Prayer has the possibility of revolutionizing the world, and yet is available to all." In congratulating Dr. Davis on the chapter "Casting the Net" he says, "A real man of business counts not the number of calls made, or the number of words spoken by his men, but the orders secured. Yet many, many preachers, both lay and clerical, refuse to pass around the order blanks and ask for signatures."

BOOKS RECEIVED.

Apostle Paul (The), by Francis G. Peabody. Macmillan Co., New York. 285 pages. $2.50.

Builders of the Church, by Paul Patton Faris. Presbyterian Board of Publication, Philadelphia. 160 pages. Paper, 50 cents.

Twenty-five lessons for use in Daily Vacation Bible schools. A chapter each is devoted to outstanding men in church history, from the last of the apostolic band down to John Knox. A Scripture passage for reading, and a memory verse, head each chapter, and "Suggestions" at the end tell teachers how to add to the material given.

Child in His World (The), by Paul Patton Faris, with Correlated Handwork, by J. Gertrude Hutton. Presbyterian Board of Publication, Philadelphia. 168 pages. $1.25.

Twenty-five lessons for the junior department of the Daily Vacation Bible School, five lessons each week for five weeks. Under the formal topic which is the title of the book, a week each is devoted to "God's World, and His Ideal for It," "Our Play and Playmates," "Our Homes," "Health for Ourselves and Others" and "Our Leaders." Hymns, prayers and memory work for each week are suggested, also correlated handwork, organization, recreational and other activities.

Christian Revolution (The), by Henry T. Hodgkin. George H. Doran Co., New York. 316 pages. $2.50 net.

Crisis of the Churches (The), by Leighton Parks. Charles Scribner's Sons, New York. 256 pages. $2.50.

The success of "The Crisis of the Churches," which first appeared and was reviewed in these columns about a year ago, is attested by the issuance of this new edition, to which Dr. Parks has added a special preface, which takes into account the commendation and criticism which Dr. Parks' plea for Christian unity has received.

Crucifiers (The), by Lyman Abbott. Woman's Press, New York. 98 pages. 75 cents.

Deeper Voice (The), by Annie Steger Winston. George H. Doran Co., New York. 134 pages. $1.25 net.

Fascination of the Unknown (The), by Thomas W. Davidson. Fleming H. Revell Co., New York. 154 pages. $1.25 net.

God of Our Fathers (The), by H. P. S. Fleming H. Revell Co., New York. 156 pages. $1.25 net.

Heaven and Hell, by Kaufmann Kohler. Macmillan Co., New York. 158 pages. $1.50 net.

Highest Office (The), by Jeff D. Ray. Fleming H. Revell Co., New York. 288 pages. $2 net.

If I Miss the Sunrise, by J. H. Chambers Macaulay. George H. Doran Co., New York. 223 pages. $2 net.

In Christ or In Adam, by I. R. Dean. The Book Stall, 113 Fulton Street, New York. 50 pages.

An exposition, with a couple of charts, of Romans 5. 12 to 8. 39, setting forth the believer's position, privileges and victory. Topical headings make clear the sectional subjects of this great Scripture.

Larger Stewardship (The), by Charles A. Cook. Judson Press, Philadelphia, Pa. 118 pages. $1 net.

Letters of Principal James Denney to His Family and Friends, edited by James Moffatt. George H. Doran Co., New York. 220 pages. $3 net.

New Testament Greek, by J. Gresham Machen. Macmillan Co., New York. 285 pages. $2.20.

A textbook intended for students who are beginning the study of the Greek New Testament without previous knowledge of Greek. Everything is made subservient to imparting a reading acquaintance with the language. Prof. Machen has had 15 years' experience in teaching New Testament Greek as assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary.

Organizing the Church School, by Henry F. Cope. George H. Doran Co., New York. 255 pages. $1.75 net.

Our Faith in God through Jesus Christ, by J. Ernest Davey. George H. Doran Co., New York. 139 pages. $1.75 net.

Pearls from Patmos, by J. J. Ross. Fleming H. Revell Co., New York. 231 pages. $1.50 net.

Psychology of Power (The), by J. A. Hadfield. Macmillan Co., New York. 54 pages. 75 cents.

Religious Perplexities, by L. P. Jacks. George H. Doran Co., New York. 92 pages. $1 net.

Seven R's of the Full Gospel, and Other Sermons, by Mark A. Matthews. The Book Stall, 113 Fulton Street, New York. 64 pages. 25 cents.

Condensations or outlines of eight addresses by the pastor of the largest Presbyterian church in America.

Teaching Adolescents in the Church School, by Erwin L. Shaver. George H. Doran Co., New York. 173 pages. $1.25 net.

Teen-Age Tangles, by Leora M. Blanchard. Union Press, Philadelphia. 172 pages. $1.

Unbidden Guest (The), by Silvio Villa. Macmillan Co., New York. 282 pages. $2.

Uncle Charlie's Bible Object Talks, by Charles B. Donle. The Book Stall, 113 Fulton Street, New York. 145 pages. Paper, 75 cents; cloth, $1.25.

Twenty-five short chapters, usually but not in all cases upon Bible objects and subjects, giving the outlines of successful talks to young people, with several pictures and diagrams.

ALSO RECEIVED.

Acts of Devotion. Society for Promoting Christian Knowledge, London. 55 pages.

Printed forms of readings and responses and prayers authorized to be used in Church of England services, on special occasions such as eventide or civic occasions, or on special topics like the peace of God, faithfulness, the church triumphant, cheerfulness, etc. Several pages of prayers for special objects are also given.

Boys and Girls from Hebrew History, by Annie Russell Marble. Century Co., New York. 16 pages. 25 cents.

A pageant introducing Isaac and Ishmael, Joseph and his brethren, and five other Old Testament children; then the Christ child appears. Full directions for production are given.

The God of Harmony, by Mrs. J. Ritchie Bell, 363 Melville Avenue, Westmount, Quebec. 32 pages.

Devotional studies, in which the author recasts conventional teachings in musical terminology, such as harmony, discord, key, breathing, choir practice. First given at the Knowlton Sacred Music Conference.

Living Hymns. Judson Press, Philadelphia. 15 and 30 cents.

121 selections, of comprehensive character, largely standard hymns, but including some recent copyrights. Special features are Primary and Junior Programs, List of Memory Hymns, twelve Orders of Service for special occasions, and Twenty Responsive Readings.

When Jew and Christian Meet, by Amos I. Dushaw. Presbyterian Board of Publication, Philadelphia. 11 pages. 5 cents.

Today one rarely meets a Jew who speaks insultingly of Jesus of Nazareth, but it is a rare thing to meet a Jew who has a kind word for the church. Are they justified in this attitude? This question is answered in this pamphlet.

The Son of God: A Verse by Verse Commentary on the Gospel of John, by Keith L. Brooks. Biola Book Room, Los Angeles, Calif. 109 pages. 50 cents.

A companion to the author's "Son of Man" (Luke), answers to questions to be written in by oneself with the aid of the Bible.

How to Conduct Family Worship, by Harold McA. Robinson. Presbyterian Board of Publication, Philadelphia. 36 pages. 25 and 40 cents.

Worthy suggestions about family worship; the use of music, Scripture and prayer; and what hymns, Scripture portions, etc., to use.

Supplemental Lessons and Varied Programs for the Sunday school, its departments for beginners, primary, junior and intermediate classes, prepared by Mr. and Mrs. E. M. Stevenson. Forty-four pages of new questions and answers, Bible selections and appropriate hymns, arranged by years and quarters. 10 cents. American Sunday School Union, Philadelphia.

Westminster Textbooks.

The Beginnings of a Nation, Junior Department Second Year, Part II, by Ethel Wendell Trout. 285 pages, illustrated. 60 cents.

From Jacob to the giving of the Law.

Pleasing God by Right-Doing, Primary Department Second Year, Part II, by M. Florence Brown. 272 pages, illustrated. 60 cents.

The life of Christ and the book of Acts.

Both these textbooks are published by the Westminster Press, Philadelphia.

Seasonal Plays.

The Woman's Press, New York, sends three publications giving in typewriter type the copy for some seasonal plays.

The Triumph of Spring, by Dorothy Gladys Spicer. 35 cents.

Songs and ceremonial customs of Ireland, Germany, and other older nations woven together to represent the coming of spring and its final conflict with winter. Folk songs and dances compose the program.

Jack-i'-the-Green and **The Potentate of Weatherdom**, by Margaret C. Getchell. 50 cents.

The first-named is an outdoor play for a May festival, and introduces a whole set of boys and girls as characters, singing, speaking, and dancing. The second is also a May Day play, and has Showers, Breezes, Sunbeams, Jack Frost, and other make-believe characters.

The Resurrection of Our Lord, by May Pashley Harris. 50 cents.

A Protestant miracle play of the 16th century, adapted by the author. It begins with a report of the centurion to Pilate regarding the crucifixion of Christ, and devotes scenes to several succeeding events. An angel is heard, but does not appear. All the characters in the Bible narrative except our Lord are included, but the dialogue is the author's.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

GREAT MEN AND WOMEN OF THE BIBLE.

International Sunday School Lessons.

June 3. Jeremiah, the Prophet of Courage.

Lesson portion, Jeremiah 35. 5-14, 18, 19.

Jeremiah is one of the most dramatic of the prophets. To get his story the teacher must read the whole book,—it is the longest book in the Bible,—which contains many autobiographical suggestions among prophecies and historical data.

The first chapter is a sort of key to what follows. It tells who Jeremiah was, and in what reigns he flourished as prophet (1-3), —the period of about 40 years before the fall of Jerusalem, the extinction of the kingdom and the exile of Judah, say in 486 B. C. Then comes his appointment as prophet, which indeed antedated his birth, introduced by the oft-used formula, "The word of the Lord came" (4, 5). Jeremiah professes his childlike inefficiency and inexperience (6). Jehovah heartens him with message and gift (7-19), thus revealing the source of his courage and fearlessness and power of deliverance. He never faltered or failed in duty.

Jeremiah was a hard-luck prophet—in a double sense, for he had hard luck himself, and he prophesied hard luck upon Judah. His particular mission was to advise national submission to the Chaldean invader as God's will for Judah, their only safe course. This was held to be treason to the nation, but it was in accordance with God's purpose to bring in "the times of the Gentiles," with Nebuchadnezzar exercising universal sway. No prophet ever had to endure such misunderstanding and unpopularity, such opposition and persecution, including prison and forced exile.

His sympathy and foreview of trouble, as expressed in such passages as 8. 21, 22; 9. 1, and in Lamentations, have earned for him the title of "the weeping prophet." His prevailing tone is sadness, but he is also a prophet of hope, of return from exile (25. 11; 29. 10), of the coming Messiah (23. 5, 6), and of the restoration of all Israel (c. 31).

The episode of the Rechabites in chapter 35 is a specimen of Jeremiah's prophetic ministry by symbolic action.

A group of Rechabites had been driven into Jerusalem by the approach of the Chaldeans. Leading them to a conspicuous place in the Temple, Jeremiah tested their loyalty to the ancestral vow of total abstinence by setting wine before them and telling them to drink (3-5). Promptly and firmly came their reply, "We will drink no wine" (6-11).

Using their bold and admirable fidelity as an object lesson, the word of Jehovah comes again to Jeremiah, telling him to point out the contrast in Judah's indifference and disobedience to his commands and promises. For this, all the evil which Jeremiah had already prophesied upon the nation should surely come to pass (12-17).

Temperance applications.

Many persons, when they go to the city, cast off restraints. The Rechabites took their conscience and convictions with them, and lived up to them.

Under prohibition such a test should not be possible, though unhappily our large cities are hotbeds of lawlessness.

June 10. Nehemiah, the Bold Builder.

Lesson portion, Nehemiah 4. 6-15.

Nehemiah is not in the same class as Abraham, Joseph, Moses or David, nor even as the prophet leaders from Samuel to Jeremiah. Yet he deserves a place in the Jewish Hall of Fame for a bit of needed work well done.

We are at the close of Old Testament history. In last week's lesson we talked of the fall of Jerusalem and the exile of the people. How those Near East lands and peoples have been harried all down the centuries! The 70 years of exile slipped by, and two separate companies of Jews returned to Judea, as recorded in Ezra. The Temple was rebuilt.

Among the Jews who remained in Chaldea when the book of Nehemiah opens,—say 446 B. C.,—is this man who occupies the confidential post of cupbearer to Artaxerxes. He was no slave: he must have been a favorite courtier, perhaps a responsible minister of state, to be trusted with such a position involving the king's safety.

One day he meets certain Jews just in from Judea, and he inquires about Jerusalem and the people. They give him shocking news. But why should he worry? Like so many Hebrews of today, he had been born and always lived in this foreign land, and was making a success of life. However, with that racial instinct which is even yet strong in Judaism, he had a passionate love for the homeland of his nation. It is this passion which is the flame of Zionism today. And this bad news, says Dr. Parker, was the torch that set on fire a noble life as Nehemiah took the sorrows of Jerusalem upon his heart.

Presently we find him setting out for Jerusalem. His object is to rebuild the city wall (2. 3-5), that is, to clear away the rubbish, and restore the wall where it had been torn down.

Almost immediately upon arrival he makes a survey of the ruins—at night, so as not to start suspicion and premature talk. Then he springs the building program upon the people. They respond at once, and the work begins.

It was not easy going. Enemies without, and difficulties within, were a constant tax upon his resourcefulness as leader. The lesson portion for today picks up the story with the wall built all the way around to half the desired height (6). This measure of success enraged their enemies, who determined to come and fight Jerusalem, to cause a panic, and so hinder progress (7, 8). Meanwhile a sort of strike among the laborers threatened: the work was too hard (10). Those who came in from other places quit (12). Nehemiah prayed about it all, increased his guards, and rearranged his forces to best advantage and with the keenest incentives to resist attack while continuing at work, with the result that the enemies' plans collapsed (9, 11, 13-16). So vigorously was the work pushed that the wall was finished within 52 days (6. 15)!

That is Nehemiah's greatest claim to distinction. Remember, he brought no new caravan of enthusiastic returning exiles with him. What he did was to inspirit and direct the discouraged and down-trodden Jews then in Jerusalem and vicinity to the completion of the definite task of building the wall, in spite of all opposition and obstacles.

He is a shining example of a successful organizer; a man of faultless character and consecration, of courage and ability, of self-sacrificing patriotism based on devotion to God, of tact or firmness as occasion demanded. A man of prayer and reliance upon GOD, prayer was his key to every emergency. His vigorous and uncompromising leadership is shown in various other social reforms recorded in the book, while he supported Ezra in the great religious revival of chapters 8 to 10.

Prominent contemporaries.

Great men lived in that era of world history: Pericles king of Athens, Herodotus the historian, Socrates and Plato the philosophers, Sophocles and Euripides among the poets,—you can find their names in an "Ancient History." How does Nehemiah compare with them in enduring usefulness and prestige?

June 17. Esther, the Patriot Queen.

Lesson portion, Esther 4. 13 to 5. 3.

As the lesson title implies, there are two stages in the romantic story of Esther.

(1) How she became queen, cc. 1 and 2.

Liquor and polygamy besmirch the background of the story. Out of this dirty soil grows a beautiful "Myrtle" (Hadassah, 2. 7). A lowly orphan girl of a subject race, but possessed of amiable character and personal beauty (2. 9, 15), becomes the first lady of the land, indeed, of the whole earth!

Our mind is drawn to the miserable victims of Turkish brutality and lust in the Near East today. What chance in life have they?

(2) How she became the savior of her race.

Here we dip into the intrigues of an Oriental court (c. 3).

The drama has Haman and Mordecai as villain and hero, respectively. Haman's hatred of Mordecai expands into hatred of his whole race,—early rumblings of Anti-Semitism (3. 8)! He secures the king's assent to a universal pogrom, when the Jews everywhere should be exterminated.

The Jews are plunged in grief. What can be done to checkmate this nefarious plot? Mordecai charges Esther to supplicate the king on their behalf, but it was courting death for her to approach the royal presence except as she was sent for (c. 4).

Our lesson portion begins at this point. Mordecai returns a stern, blunt message to Esther, which challenges her hesitancy with a threefold reason,—self-preservation, opportunity and duty. Esther is at bay, but she makes prompt and brave decision to take her life in her hands and go in to the king.

But she will make prudent preparation. First of all, a three-days' fast, in which she would have all Jews join. Neither God nor prayer is mentioned in this page out of the archives of a heathen king's reign, but surely prayer and humiliation before God were the direct objects of this Jewish fast. Esther would get right with God first, and trust him to overrule events. This accomplished, she dresses and looks her prettiest, and she wins the king's favor. She finds that one does not perish on God's errands.

Evidently this girl has not succumbed to the luxury and listlessness of the royal harem. She proves herself thoughtful, capable, tactful, heroic, resourceful, venturesome, and she has not changed her attitude of submission to Mordecai's fatherly oversight.

Esther especially personifies, then, two noble virtues,—personal bravery and self-sacrificing patriotism. Her supreme exaltation gave her, imposed upon her, supreme opportunity. At this danger point in the history of the Chosen People God had need of a consecrated, self-surrendered servant. If she failed, God's promises to Israel insured that relief and deliverance would come from another source: it was impossible for Israel to be exterminated. Mordecai's words flashed new meaning upon her career. She recognized the peril in the performance of a patriotic duty, but she was willing to make the "supreme sacrifice" if necessary. And so she earned undying fame, and is known and

honored to this day among Jews at the annual feast of Purim as a national heroine and savior.

June 24. Review.

All the quarter we have been reviewing the lives of great men and women who stand out like mountains in the Bible panorama of 1500 years. The teacher's task today is to pass all the eleven characters rapidly across the screen.

To fasten the study in a scholar's mind and heart there ought to be these lines of review:

(1) Review the historical facts of each person's life so as to make sure that the scholars know the contents of the Bible.

(2) Analyze each person's character: at least, bring out their leading qualities as designated in the lesson titles.

Abraham, hero of FAITH;
Joseph, GOD-SENT ADMINISTRATOR;
Moses, LIBERATOR and LAWGIVER;
Ruth, FAITHFUL DAUGHTER-IN-LAW;
Samuel, UPRIGHT JUDGE and PROPHET;
David, GOD-CHOSEN and SPIRIT-ENDUED;
Elijah, brave RELIGIOUS REFORMER;
Isaiah, exalted SEER;
Jeremiah, FEARLESS and SYMPATHETIC;
Nehemiah, BOLD BUILDER;
Esther, QUEEN and PATRIOT.

(3) Show how each person fitted into God's unfolding plan for the coming of his Son in the flesh.

(4) Make application to individual lives and to the national and social needs of our day.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms: The Shepherd Psalm.

Psalm 23. June 3.

In the 23rd Pslam we not only come into the heart of the Old Testament, but into the heart of David, learning from him his philosophy of life in a few words, namely, that "the Lord was good to him, and he owed him a debt of gratitude."

To quicken that sense of gratitude David often reviewed the goodness of God to him, as did that eminent divine who kept "a register of the most remarkable providences of his life, and often reviewed it to kindle a sense of gratitude to God for his guidance."

* * * * *

David's faith in God's leadership even took away what all human nature dreads, walking through the valley of the shadow of death.

One said: "I would gladly walk in the way if I could see ahead."

The other replied: "Dear one, there would be no faith in seeing the way!"

Christ doesn't lead by lifting us over the hedges and rocks and torrents, by straightening and smoothing our path to a velvet softness. If he did, our usefulness in the world might be destroyed.

* * * * *

"My cup runneth over." Why? We are blessed with overflowing cups that this overflow may bless others.

Have you money in your purse? Listen! Andrew Carnegie said: "The best of wealth is not what it does for its owner, but what it enables its owner to do for others."

Have you happiness? Listen again! There is no true happiness in the world except that which comes from pouring happiness into others' lives.

This law holds good in the divine use of every material possession, and every talent or virtue you possess. The world says, "Each for himself, and the devil take the hindmost!" "Your cup runs over," said Frances Willard, "that there be no hindmost for the devil to take." It isn't carrying the simile too far to say that the overflowing cup could not be put to a better use than robbing the devil.

* * * * *

"He restoreth my conscience (soul)." Whether we call conscience a spark of heavenly fire, or heaven's looking glass, it is, as some one has put it, "the soft whisper of God to man." David felt it was well to retire to secrecy and silence to hear those whispers.

A normal conscience may tell us what we ought to do, but nothing but God's Word, and none but himself, can tell us what is right to do. Therefore, when the soul is aweary or perplexed, the pastures of tender grass beside the waters of quietness are a good place to go.

Lessons from Everyday Objects.

Proverbs 24. 20; 26. 20; 27. 17; Jeremiah 23. 29. June 10.

A large piece of cloth had been laid on the grass to whiten. One morning Jimmie came in, calling:

"Oh, mother, just come out here and see how the grass must have wanted to grow very much!"

For all over the cloth little green blades had made their way through, and were

nodding above it, as if to say, "We don't give up when things are hard!"

* * * * *

A suffering Christian said: "When I am very low-spirited and in great pain, I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received him out of their sight.' As I look at the cloud I think that cloud may be hiding him."

So there's comfort in a cloud, she might have added.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about,
And always wear them inside out,
To show the lining!

* * * * *

Mushrooms and cucumbers may be raised in a hothouse, but the oak requires a mountain slope over which sweep fierce storms. Character, also to become strong, must often be swept by life's hardships.

A medicine case filled with useful medicines is worth more to the missionaries in the Congo than a whole drugstore at home. So also Bible passages stored in the memory are worth more than many Bibles unused upon the parlor table.

Science says that clocks can now be regulated by wireless. At noon the wireless message is sent forth, and all clocks attuned to it get the benefit. But what is more wonderful, human hearts regulated by the wireless will of God are never found in a secondhand shop.

Thus spoke an inventor, pointing to the great powerhouse of a traction company: "The manager of that company will tell you that 40 per cent of the electricity generated there is lost because of imperfect conduits. Think of that for a prodigious waste! Almost half of the product of that great plant wasting!"

Are you measuring up to even 40 per cent of the power available to you through the Holy Spirit?

Take a lesson from the automobile. We cannot all be the steering wheel, or sparkplugs, or headlights, or carburetors, or wheels, but we can be some little nut or screw that keeps these big and important parts in their places. Because all work together, God's work goes on apace.

What Are Some Reforms that Call for Our Help?

Luke 3. 7-14. June 17.

Dr. Fred Winslow Adams has gathered opinions from various sources of the most dangerous temptations that beset the young in our cities. They are women, clothes, an impulse to expenses in excess of income, waste of time (which is at the bottom of more sin than any other cause), the desire for pleasure, which is typified in the glamor of Broadway, and in the theaters and cabarets.

If any of these temptations are near you, there's your call to be a reformer!

* * * * *

Reformers who make no pretence of being Christians agree with the answer Christianity gives to the question, "Who is my brother, and what does it mean to be his keeper?" Though we may deceive our consciences in our answer, we cannot deceive God, nor shirk our responsibility without detriment to our souls.

It is the custom of the Oriental to shake his raiment when he wishes to show that the responsibility does not lie on him. Wonder if a similar way of shirking has not crept into America?

* * * * *

The hydra-headed monster of intemperance, though stretched out upon its deathbed, is yet able to give out orders. This is the answer a French officer gives to one of this monster's orders:

"Light wines are as bad for men as whiskey, for men drink enough to get drunk, and that is all that whiskey can do. The arguments for light wines and beer are as false as the pit."

Temperance reformers cannot lie back upon their oars till this monster breathes its last.

* * * * *

A certain Englishman not long ago aroused the ire of England's church people by saying that the church should mind its own job and keep out of politics.

If it isn't the church's job to create a public sentiment for a reform that is for the best interests of all its members and the community, whose job is it?

When Jacob Riis was working for his housing reform he said: "I want the church back of it. It is from that quarter I expect the strongest blows to be struck."

* * * * *

Lord Clarendon said: "We cannot make a more lively representation and emblem of hell on earth than by a kingdom at war."

Whether we sanction the League of Nations or not, as Christians we should talk peace whenever and wherever we hear talk of war. Talk creates public sentiment, public sentiment creates laws, and laws reform.

How Can We Win Friends and Keep Them?

Proverbs 27. 5, 6, 9, 10. June 24.

Science shows in many ways how powerfully plant and animal life are affected by their surroundings. Companions and friends affect each other just as powerfully.

"I am sending my boy to school to be

educated by schoolboys," said a discerning father. "I want him to learn how to make and keep friends."

For as iron sharpens iron, so a boy or a man sharpens his friends.

* * * * *

After the funeral of a certain man the minister said to the widow: "Your husband was a Christian?"

"I think so, but I do not know. Often when we came home from church he would say he wondered why nobody ever asked us to join the church!"

Thousands of good people are hungering for a friendly invitation to enter your home, your social circle, your church, your life, who would enrich them all. Then give these friends a chance!

* * * * *

A man who was backing a new business enterprize for the inventor of a machine, when asked "What is your interest in this firm?" replied, "Oh, I don't know exactly! I have not drawn any interest so far: I have been too busy putting in principal. If you want to know what my job is, it is signing checks to keep the business going while my inventor friend finds a market."

That is indeed a strong friendship that signs checks for his friend's enterprize not knowing what he will get out of it. Confidence cements friendships.

* * * * *

Two farmers had a lawsuit about their boundary line. Finally one farmer sold his place to his lawyer. The other farmer said:

"Now I shall have a hard time of it."

One day he met the lawyer, who asked him where the boundary really was. The farmer showed him, and the lawyer said:

"I want to live in peace with my neighbors, so we'll place the line over on my side a foot or two, to be sure it is all right."

The farmer was too astonished to reply. His suspicions were disarmed, and he became a firm friend of the lawyer.

Suspicion kills the seeds of friendship.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JUNE, 1923.

FRIDAY, 1st. *I was left alone, and saw this great vision. Daniel 10. 8.*

When God speaks, he likes no other voice to break the stillness but his own, and hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this: when God wants to speak with a man, he wants that man to be alone.—Henry Drummond.

SATURDAY, 2nd. *And whatsoever ye shall ask in my name, that will I do. . . . . If ye shall ask anything in my name, I will do it. John 14. 13, 14.*

Do I need to remind you that those Christians who avail themselves of the discipline of prayer are the Christians who win victories, and that those who neglect these things are incapable of conquests for our Lord?—W. W. Moore.

SUNDAY, 3rd. *Bring ye the whole tithe into the storehouse, ... and prove me now herewith, ... if I will not open you the windows of heaven, and pour you out a blessing. Malachi 3. 10 (R. V.).*

When men come and say, "Here we are, our interests, ourselves, our business,—everything," then the windows of heaven are never shut,—never! When my all is upon the altar, then the windows of heaven are open and the blessing descends.—G. Campbell Morgan.

MONDAY, 4th. *For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Leviticus 17. 11.*

My soul, seek no other stream in which to drown thy leprosy! My lips, speak no other song with which to charge your music! My hands, seek no other task with which to prove your energy! I would be swallowed up in Christ! I would be nailed to his cross! I would be baptized with his baptism! I would quail under the agony of his pain, that I might triumph with him in the glory of his resurrection!—Joseph Parker.

TUESDAY, 5th. *He is not here, for he is risen! Matthew 28. 6.*

O Lord, may I have a deepening experience of thy resurrection, so that it shall not be to me a theological dogma or historical tradition, but a present reality in my life!

WEDNESDAY, 6th. *That thou keep this commandment without spot, unrebukable,*

until the appearing of our Lord Jesus Christ. 1 Timothy 6. 14.

Keep us faithful our ever blessed, coming Lord! Let thy promise incite our hearts to obedience and service!

THURSDAY, 7th. *As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. 1 Peter 4. 10.*

To be anxious for souls and yet not impatient, to be patient and yet not indifferent, to bear the infirmities of the weak without fostering them, to testify against sin and unfaithfulness and the low standard of spiritual life and yet to keep the stream of love free and full and open, to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, a skilful teacher, requires the continual renewal of the Lord's grace.

FRIDAY, 8th. *And Jacob was left alone; and there wrestled a man with him until the breaking of the day. Genesis 32. 24.*

The visions which have meant most to men, and through them to their fellows, have come to them in the quiet places. Solitude is as necessary for the imagination as society is wholesome for character.

"If chosen men had never been alone,
In deep mid silence open-doored to God,
No greatness ever had been dreamed or done."

—John R. Mott.

SATURDAY, 9th. *You hath he quickened who were dead in trespasses and sins. Ephesians 2. 1.*

One thing secures the gospel from passing away: it has in itself the power of life, while unbelief is dead. The gospel vitalizes, unbelief sterilizes. The gospel quickens, unbelief blights, produces nothing, propagates nothing.—James Orr.

SUNDAY, 10th. *Let us consider one another to provoke unto love and to good works. Hebrews 10. 24.*

The church that is to win must be a church that keeps up a perpetual warfare against sin. Mark you, I do not say against sinners: I say against sin, anywhere and everywhere that you find it, whether it be in the government, or in society, or in the church, or in the home, or in the individual.—Len G. Broughton.

MONDAY, 11th. *God hath chosen the foolish things of the world . . . . the weak things . . . . and base things . . . . and things which are despised . . . . yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. 1 Corinthians 1. 27-29.*

Those who are nothing are God's choice! And he chooses the wise and noble only when they are willing to be as nothing.—James H. McConkey.

TUESDAY, 12th. *And Jesus answering saith unto them, Have faith in God! Mark 11. 22.*

We can believe if we will. We can act on the assurance that God lives and works, and thus experience his power.

WEDNESDAY, 13th. *Hear, ye children, the instruction of a father, and attend to know understanding. Proverbs 4. 1.*

Thoughtful study is the basis of strong character. We must learn from others.

THURSDAY, 14th. *Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven! Matthew 18. 10.*

Our Lord was speaking of living children before him. Parents may take comfort in the thought that amid all the dangers which infantine rashness brings them into, their babes are under the protecting care of ever watchful angels.—Mrs. George C. Needham.

FRIDAY, 15th. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Galatians 6. 10.*

Our most genuine sorrow is again and again occasioned by the knowledge that we let a gracious opportunity slip. We see too late what we might have done if we had only been awake.—W. L. Watkinson.

SATURDAY, 16th. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John 17. 15.*

When a man is restless the best thing he can do is to read the 17th chapter of John. It will cure him.—Frederick Robertson.

SUNDAY, 17th. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Corinthians 16. 2.*

Not to give regularly is not to treat God fairly. Not to give proportionately is not to treat God honestly.

MONDAY, 18th. *And Jesus answered and said unto her, O woman, great is thy faith! Be it unto thee even as thou wilt! Matthew 15. 28.*

O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls. —Charles H. Spurgeon.

TUESDAY, 19th. *As for me, I will call upon God, and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. Psalm 55. 16, 17.*

Prayer is not only not to be omitted; it is not to be hurried. We are to approach God in prayer not only with a sober but with a calm mind. Dew falls, we are told, only when the atmosphere is still, and the dew of prayer will fall abundantly on our souls only when we are at leisure. Do more by doing less! To pray well is to work well.—G. H. C. Macgregor.

WEDNESDAY, 20th. *Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts 6. 3.*

There is nothing more clearly taught in the Bible than that the Holy Spirit guides in our work as well as in the study of the Word. Too frequently this is ignored. There is no duty in the church in which he will not direct us, and no soul he will not guide to the place he would have him fill.—Len G. Broughton.

THURSDAY, 21st. *Lead us not into temptation but deliver us from evil. Matthew 6. 13.*

Our rule should be, not to see how near we can live to the world and still keep the name of Christian, but, on the contrary, to keep just as far away as possible, avoiding "the appearance of evil."—D. W. Whittle.

FRIDAY, 22nd. *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Ephesians 5. 20.*

Thou has given so much to us, O Lord, give one thing more, a grateful heart; for Christ's sake! Amen.—George Herbert.

SATURDAY, 23rd. *If it be so, our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thine hand, O king! Daniel 3. 17.*

Of course God is able! He is able to deliver us from the thorn in the flesh, able to free us from the fire of persecution, able to give us a path in which there are neither pebbles nor thorns. Other lives are immune from these adversities, and ours might be. But he does not do so. What then? Let us believe that there is a reason deep hidden in God's heart why these things are allowed.

SUNDAY, 24th. *And Peter, fastening his eyes upon him with John, said, Look on us! Acts 3. 4.*

Some of us are always discussing how to reach the masses, but we never manage to reach the man who is next to us. I wish someone would preach a sermon on the text, "Can the masses reach us?"

What are you doing for the poor cripple? Oh, we talk about the non-church goers! I wish somebody would discuss the non-going church.—Gipsy Smith.

MONDAY, 25th. *The Lord is thy keeper. Psalm 121. 5.*

Can you say, "My keeper," with calm assurance of protection in all circumstances? Why worry, then?

TUESDAY, 26th. *Canst thou by searching find out God? Job 11. 7.*

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature, but every man may find nature through God. If man begins with nature, he cannot climb from it to God; but if he begins with God, he may enter into the mystic region wherein lies true appreciation of the glories and beauties of nature.—G. Campbell Morgan.

WEDNESDAY, 27th. *Though he were a Son, yet learned he obedience by the things which he suffered. Hebrews 5. 8.*

How often we take a merely negative view of Jesus' sinlessness! For my part I never like to speak of his mere sinlessness, but rather of his perfect holiness, which includes and surpasses the other conception as the idea of a perfect apple tree includes and surpasses the mere idea that there are no bad apples on it.—H. E. Fosdick.

THURSDAY, 28th. *I am the Lord . . . . they shall not be ashamed that wait for me. Isaiah 49. 23.*

But whilst we wait there should be the expectant outlook. We must not cower in the dark closet, but climb to our watch tower and scan the horizon. Those who wait thus cannot be ashamed. It is impossible that God should disappoint the hope which he has instilled and nourished in the heart of his child. That hope is the shadow of coming blessing: to have the one is to be sure of the other in his own good time.—F. B. Meyer.

FRIDAY, 29th. *Be still, and know that I am God! Psalm 46. 10.*

I used to think, long years ago, that it meant the threat of an angry tyrant, but that verse suggests to me now the picture of a mother holding her babe in her arms, crooning over it, as she says, "Be still, my child, and know that your mother bends over you!"—C. A. R. Janvier.

SATURDAY, 30th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

In this truth lies our power, our power for work in the home land, our power for work at the ends of the earth. How it challenges us to obedience, how it energizes us for the conflict in the carrying out of that Saviour's ascending behest, "Go evangelize all the nations"! Come on, Immanuel's followers! Let us lift the world for Christ, through Christ, to Christ. —John G. Paton.

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Dear Sir and Brother,

I have been a reader of the Record of Christian Work for two years, and have greatly enjoyed its wholesome, spiritual pages. I have had 30 years' experience as pastor and evangelist, and have seen a good deal of religious literature in that time. In my estimation your magazine is among the best of present day religious publications. I have much pleasure in sending my renewal.

May your excellent magazine have an increased circulation!

(Signed) B. T. G., New Brunswick.

Next Month.

Is the Social Gospel a Gospel? by Rev. W. E. Orchard, D. D.
The Renewal of Life, by Rev. Harris E. Kirk, D. D.
The Lord's Song in a Strange Land, by Rev. J. D. Jones, D. D.

For on such subjects (immortality) one ought . . . . at least to get the best of human argument and the hardest to refute . . . . unless one were able, more securely and less perilously, to make one's journey upon a safer vessel, upon some word from God.—Plato, "The Phædo."

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

JUNE, 1923.

Friday, 1st. 1 Chronicles 12.

The first impression produced by reading this chapter is the contrast between its description of David's condition and that in the book of Samuel. In Samuel David has a small body of adherents drawn from the South. He never really captivated the imagination or won the loyalty of the North. Israel clung to Saul while Judah went with David. In Chronicles the small band becomes a host, and every one is represented. Again, the early narrative shows a David who is a strange amalgam of strength and weakness, whereas Chronicles shows a man of spiritual force and high ideals.

What is the solution of the problem? It is this: Samuel gives us actual facts, and yet facts are never adequate to explain a man. If we were to write down the facts as to our fathers and mothers, they would be very commonplace. Their days were filled with trivial things. They never did anything that would entitle them to fame. Yet we know something through the illumination of love, and our commonplace parents become to us angels of God. They were possessed of a greatness which we did not appreciate in the midst of the incidents of our common days. We find that a Spirit clothed himself with their personality.

There were factions and parties in Israel. Many refused to accept David, and clung to the family of Saul. His policies had not unanimous endorsement. But looking down the vistas of time, David did a great thing, he represented a great idea, he aimed at the consolidation of the faith, laws, traditions, interests of the tribes, and the chronicler captures the idea and forgets the temporary and irritating incidents. He sees various men of the period, men who had experience and knowledge of the world, and he commends them.

This is a lesson which we all need to learn. We can lay such emphasis on detail as to

forget the picture. We can study technique and forget the symphony.

O God, teach us how to make our lives sublime! In the midst of our blundering quest may we be guided by a high pure motive! May our hearts be in tune with the heart of our Lord! Amen.

Saturday, 2nd. 1 Chronicles 13.

Others were impressed with the warlike achievements of David. Some explained his weaknesses and inconsistencies. The chronicler looks at him in the light of his ideals. What to one man might appear as a superstition, to this man appears as a sublime faith. One man sees David building palaces and fighting battles, and then as an afterthought seeking the ark. This man ignores the palace building and the wars. Any sort of a man could have had those ambitions, but David felt the need of a purified and elevated ritual of worship, and he set about securing it with great deliberation.

There are difficulties in the arrangements for the ark which cannot be explained if David were acquainted with the direct teaching of Deuteronomy. Some things are said which suggest that he knew the book, but if he did not know it he was not conscious of an inconsistency or a disobedience in exercising his discretion on such a matter. After all, we can exaggerate the importance of posture. A man is not more reverent because he turns to the east when saying his prayers. His mind may be turned toward the ideal city, the city of God, when he is turning toward the north as well as toward the east. Forms and ceremonies are not unalterable. They have no saving value. They can become fetters of the soul. Where the Spirit of the Lord is there is liberty.

Our Father, teach us that obedience is better than sacrifice! May our devotions be of the heart! Help us to love thee with all our heart and soul and strength and mind! May we walk in the ways of thy commandments! Amen.

Sunday, 3rd. 1 Chronicles 14.

Samuel tells us that David first built his own house and then planned a house of God, and this is probably history. Chronicles tells us that David put religion first and thought about the place of God in the city before he thought about houses for himself and his children.

This chapter tells us, first, that David has attained to such preëminence that neighboring rulers consider his friendship worth cultivating. A man should realize that his most powerful advertisement is work. Great men do not need publicity agents: their achievements will not pass unobserved. We are then invited to see the development of David's family. Samuel shows us the shady side of things, Chronicles passes over David's amorous adventures in silence. Bennett says, "Constantine is reported to have said that for the honor of the church he would conceal the sin of a bishop with his own imperial purple. David was more to the chronicler than the whole Christian episcopate to Constantine. His life of David is compiled in the spirit and on the principles of lives of saints generally, and his omissions are made in perfect good faith."

The chronicler is not interested in factional fights. His thought centers in the whole people of God finding themselves in the worship and service of God. It may be at first that David was the choice of a section of the people, and not the whole; it may be that on his election as king of the entire nation there were some who dissented. The king was ruler not of a section but of all; his policies affected all, and this man declined to recognize factions and parties. He looks through the centuries and sees a great progressive movement. He is interested in this, and not in the petty difficulties that lie in the way. No man in describing a river is going to waste time over the rocks and twists and bends of the stream. So David's encounters with the Philistines were encounters of Israel and her enemies, encounters in which Jehovah shares, and through which he reveals his power and great glory.

Almighty God, help us to see thee in all thy goings forth! Thy power is revealed in small things as well as in the ordering of the spheres. There is nothing trivial in thy sight. Thou seest the sparrow that falls from the housetop. Therefore we come to thee with our needs and longings, and believe that thou carest for us. Amen.

Monday, 4th. 1 Chronicles 15. 1-17, 25-29.

This incident is built on the idea that our failures and our partial successes are due to some weakness or carelessness in ourselves. We do not always do our religious task in a religious spirit. Many of us use secular means for carrying on religious work. This is one reason for a weak church. It seems the easiest way for meeting an emergency; as a matter of fact, it destroys the respect of those we seek to win, and it shows lack of faith in God, and lack of will to sacrifice and to serve out of pure love to him. David failed at first because he thought any sort of man would do as long as he was efficient in physical power. Now, however, he is careful to choose consecrated men to discharge a holy office. Religious service must be religiously discharged. The man who tries to preach in the tones of an auctioneer or an actor is secularizing a holy thing. This does not imply that a preacher should be sanctimonious in tone, but it does imply that he should speak as one who knows his office to be holy and responsible.

David prepared a place for the ark to rest in. He did all things with a view to showing that he was engaged about sacred things. The Levites were a highly organized people. Each man had his office. Some were engaged in duties only remotely related to the ark. But each man's office was important, and played its part in creating the right atmosphere and spirit among those who drew near to God. The result of such care was a consciousness that God was with his people. The ark was not God, but a right attitude toward it was a preparation for communion with God.

The doorkeeper, the usher, the individual in the choir, every one holding an office in the church is helping to create the atmosphere of that church. If our worship is secularized we should ask whether we personally are contributors to the desecration.

O God, teach us how to serve thee aright! So fill us with thy spirit that those about us shall be led by us into closer purer fellowship! Help us to discharge our duty to the church of which we are members! Amen.

Tuesday, 5th. 1 Chronicles 16.

This chapter presents to us those whose service is in the immediate vicinity of the ark. How is the service characterized which is rendered by those who stand nearest the holy place? It is a service of prayer and of song. Of prayer first and chiefest, of prayer as preparing the spirit for song. The words sung are those of Psalm 105.

What can we learn from the song?

The service of praise rendered by our choirs should inspire the congregation to pay honor and homage to God. It is to be service rendered for him. It is to remind the people of what God has done and does today. It is to hallow the name of the Father. It is to teach men to think of God not casually but always, recounting his deeds of mercy as they have been revealed in the incidents of life. It is to teach men that they belong to God, and he belongs to them.

The song builds itself on the covenant. History is the textbook of providence. We can find no better Bible than the biographies of those who had personal dealings with God. Abraham, Isaac and Jacob lived long ago, belonged to a different civilization from ourselves, but their spiritual experience is the foundation of our faith. The providence of God is personal, and yet it also covers all nature. He has moral sway over all men in all time.

The singer must be supported by the other ministries of worship. The service of God is not all song or all prayer, though praise and prayer should control our every engagement. The man who speaks for God will find his words more potent as the people have been prepared to receive them.

O God, we gratefully acknowledge thy providential care; we rejoice in thy redemptive purpose! Help us to serve thee with pure hearts! May we treasure the memory of thy goodness and mercy! Amen.

Wednesday, 6th. 1 Chronicles 17.

Parker says: "When it is said that David 'sat in his house' the strict meaning is that 'he dwelt there.' To understand the whole action properly we must refer to the last verse of the preceding chapter, in which David returned to bless his house. David was then dwelling in a sanctified house, and was under the influence of all the suggestions which are associated with such a habitation. We cannot sanctify any one point of life without the sanctifying influence going out to adjacent points and relations. Herein it is important to sanctify time, say the first day of the week; and money, say one tenth part of the income: where time and money are so sanctified the days and the amounts not included cannot wholly escape the influence of such a dedication. This extended action of sanctification is vividly illustrated in this verse. No sooner does David realize that he is dwelling in a sanctified house himself than he begins to think of the ark of the covenant, which occupies an unworthy habitation. Thus one good thought begets another, and thus one noble action prepares the way for a succession."

The position held by Nathan was of unique importance and high responsibility. He was court preacher, and on terms of intimacy with David and the royal household. A man might be good and well intentioned who yet allowed himself to become less than a prophet, and we know that ultimately Nathan did that very thing, and intrigued and plotted like a courtier. On the other hand, there were occasions when he spoke fearlessly and directly, and those occasions mark him out as a great prophet.

In this incident he is at first greatly pleased with David's project, and commends it. Later he sees that character conditions gifts, and that the man who would do God's work acceptably must himself be right with God. The chronicler does not dwell on David's failures and sins. He sees him in the light of a spiritual destiny, and forgets the things that marred his fame.

If David may not see his dream fulfilled, he is assured that his son shall do the glorious work. The thought impels David to prayer and thanksgiving. He sees the greatness of being a man of destiny, of having done something that entails blessings on his family generations hence.

Notice David's posture in prayer. Some men stand, some kneel, some prostrate themselves before God. David sat, and meditated and prayed. How is it that an

obscure man should have importance attached to his deeds? That is part of the wonder of grace. David claims and appropriates the blessing as his eternal possession.

Our Father, we thank thee that thou condescendest to the poorest and meanest of thy creatures, and by gentleness makest them great! We thank thee that thy promises are true, and that thou fulfillest that which thou hast declared. Help us so to live that our children's children may be blessed by thee! Amen.

Thursday, 7th. 1 Chronicles 18.

When reading this portion of Chronicles we must remember that the author is writing from a definite point of view. He is not seeking to whitewash David. He is not challenging the earlier history, which tells of his failures with the terrible fidelity of the Scriptures. He is writing in the mellow light of history, seeing the things which David and the men nearest to David did not see. The original story tells us of a David who practised cruelties and inhumanities at which we shudder. So does every soldier. War is hell. Anyone reading Sir Philip Gibbs' book, "Now It Can Be Told," knows what a hideous, barbarous thing war is in the twentieth century of the Christian era when conducted by those trained in our Sunday schools and churches. The historians will ignore the butchery, the methods of training Christian soldiers in the use of bayonets, and the intricacies of poison gas.

The chronicler sees the achievements of David, the manner in which a poor, small, obscure people became dominant in the regions round about. He glories in the successes David won, and ignores the blood and tears which were inevitable to such policies. If wars are to be abandoned we shall have to dwell on blood and tears, and less on glorious victories. The chronicler thinks of the blessings arising from Israel's dominance exactly as the Anglo-Saxon discourses on the benefits of British rule over people who were cowed to submission by British bayonets. This chapter and the two following chapters must be read from this point of view.

After all, we need to judge and to be judged not by our failures and our sins, but by our motives and aspirations. Apart from our Saviour there never was a human being whose life could stand the glare of minute revelation. We all have sinned and come short of the glory of God.

Our Father, teach us humility! It is by grace that we are saved, and grace is thy gift. If thou, Lord, shouldest mark iniquity, who could stand? We hope in thy mercy. Teach us to be kind one to another, tender-hearted, forgiving one another, even as thou, for Christ's sake, forgivest us! Amen.

Friday, 8th. 1 Chronicles 19.

Elmslie says: "Chronicles here omits the story of David's kindness in seeking out and befriending Mephibosheth the son of Jonathan, because he has ignored the story of David's relations with Saul. Further, the court history of David, which occupies an important place in 2 Samuel, is passed over altogether in Chronicles. Consequently the shameful episode of Bathsheba and the rebellion of Absalom vanish from the account. It is obvious how greatly the presentation of David's life and character is affected by these omissions, yet from his point of view the chronicler is right in passing these matters by in silence. He was concerned to present David essentially as the founder of the religious life of Israel as a kingdom, and of the Temple as an institution of religion."

The story of Hanun must be read in the light of the times. David's embassy of conquest was most fitting. In times of national mourning it is customary for one nation to sympathize with another nation. But Hanun is persuaded to imagine an ulterior motive behind David's courtesy, and offers a gross insult to those who were sent. Such an act meant war. Hanun sought allies and prepared his resistance. These allies were Arameans, and after an encounter with the Israelites withdrew until they were reorganized on a sufficiently powerful basis to warrant a renewal of the conflict. They were defeated, however, and made a tributary state to Israel. We need not worry over the manner in which the footmen of Samuel's story became the charioteers of Chronicles. This man is describing a hero endeavoring to create an ideal for his people and so he omits incidents or he paints situations in order that men might feel the stir of a great achievement. The emotion which made the Israelites victorious is expressed in verse 13, when Joab makes a religious appeal. "The cities which our God has given us, and in which he is worshiped, if these were captured by the enemy, false gods would be worshiped in them. Religious feeling often supplies the place of patriotism in the East."

Almighty God, help us in all things to relate ourselves to thee! May our every motive be sanctified! Whatever we do, may we do all to the glory of God! So teach us to do thy will in all things! Amen.

Saturday 9th. 1 Chronicles 20.

How are we to read verse 3? As it appears in our Bibles it would indicate ruthless and barbarous slaughter. Modern scholars like Curtis and Elmslie say that the reading suggested in the margin of the Revised Version of 2 Samuel 12. 31 shows that probably the correct reading is, "put them with saws," i.e., put them to work

with saws, put them at forced labor. This is different from massacre: it makes the Ammonites bondmen. The treatment of the Ammonites was harsh enough, but their conduct had been exceedingly provocative. We are glad, however, that it is not necessary to think that David inflicted monstrous barbarities on them.

On the slaying of the giants Parker says: "An easy accommodation of the text, and an allowable one, will permit us to see several practical lessons here. Do not underestimate the powers that are opposed to you! Count their fingers and their toes, measure their stature, take their weight, calculate them to a nicety as to what they can possibly do. He is a fool who calls a giant a dwarf. The powers of this world are not to be sneered at. When young men imagine that by a wave of the hand they can brush away all difficulties, they are in the state of intoxication which is worse than positive drunkenness. Be sober, be vigilant, for your adversary the devil goeth about—like a cripple? like a weakling? like a thing that may be despised? No! Like a roaring lion; and no man has ever sneered at a lion! It will be a great omission if you fail to add up the forces that are against you. Take unto you the whole armor of God! The panoply is provided: do not attempt to amend it! God's grace is sufficient for us: do not attempt to 'add to it'!"

O God, teach us the need of thy omnipotent strength! We are so prone to underestimate our foes. Give us a sense of danger that we may be afraid of evil! Teach us confidence in thy grace, that we may know thy power to deliver us from our foes! Amen.

Sunday, 10th. 1 Chronicles 21.

In accounting for the differences between the record in Samuel and that which we are now studying we must remember that they may be due to the fact that the author of Chronicles had other records before him of which we are ignorant. This fact, along with the fact on which we have already dealt, that he was idealizing the character and achievement of David as a pioneer in institutional religion, will help us to realize his motive in omitting some things and introducing others.

Elmslie says: "The subject of the present section is interesting in itself, quite apart from the comparison with Samuel. Why was the census considered a sin? Various replies may be made. (1) Because the pride of David and the ambitions which the census might promote revealed a transference of trust from God to self, from spirit to numbers, from justice to power. This view accords with our modern moralistic standpoint, but other considerations call for mention. (2) Because, unlike the two numberings in the wilderness, it was not made by divine command. This thought might well have been present in the mind of the chronicler. To it we may add (3) the popular dread of the census as a sinister and unlucky act. The ground of this dread was no doubt mainly practical, being due to the fear that the records might be used for purposes of fresh taxation or more stringent war-levies, but it may have had its roots in an instinct, handed down from the thoughts of primitive ages, when written records were an uncanny mystery."

It will be noted that whereas Samuel says Jehovah suggested the numbering of the people, Chronicles say that Satan suggested it. David could not have sinned if he were only doing what God told him to do. The epidemic may have broken out through the crowding of people together for the taking of the census.

O God, we thank thee that we dwell in the light of thy perfect revelation, and know that thy fatherhood expresses itself in kindness! Thou art never cruel or vindictive. In thy wrath thou remembèrest mercy. Help us to trust thy goodness! Amen.

Monday, 11th. 1 Chronicles 22.

In connection with the attitude of mind of the chronicler in relating David to the religious pilgrimage of Israel as Moses was related to its political pilgrimage, making David not only the source of the idea but also of the method and plan of Temple building, Bennett says: "A portrait reveals the artist as well as the model, and the chronicler in depicting David gives indications of the morality of his own times. We may deduce from his omissions a certain progress in moral sensitiveness. The book of Samuel emphatically condemns David's treachery towards Uriah, and is conscious of the discreditable nature of many incidents connected with the revolts of Absalom and Adonijah, but the silence of Chronicles implies an even severer condemnation. In other matters, however, the chronicler judges himself in that which he approves. Of course the first business of an ancient king was to protect his people from their enemies and to enrich them at the expense of their neighbors. The urgency of their duties may excuse but not justify the neglect of the more peaceful departments of the administration. The modern reader is struck by the little stress laid by the narrative upon good government at home: it is just mentioned, and that is about all. As the sentiment of international morality is even now only in its infancy, we cannot wonder at its absence from Chronicles, but we are a little surprized to find that cruelty is included without comment in the character of the ideal king."

It was a great thing to be a dreamer of such a dream as that of the Temple. We cannot over-estimate the place of the

dreamer and the seer. The pioneer, the man who hears the voice beyond the ranges, has been the benefactor of his race. David was a great dreamer, and his dream immortalizes his memory. It is true that the figures in verse 14 are "incredibly large," but we must not brush the story to one side. In a certain type of writing it is permissible to speak in hyperbole, and to do so does not militate against the value of the message. David's dream is the great thing,—this, and the fact that he bequeathed to his son the task as the greatest and worthiest object of his career.

O God our Father, grant that we may not be disobedient to the heavenly vision! May we know that it is worth while to make faith's adventure, to seek a country out of sight and a city that is invisible! Help us to live and work believingly! Amen.

Tuesday, 12th. 1 Chronicles 23.

Bennett says: "The relation of the Levites to the priests, the sons of Aaron, was not that of laymen to clergy, but of an inferior clerical order to their superiors. When Charlotte Bronte has occasion to devote a chapter to curates, she heads it 'Levitical.' The Levites, again, like deacons in the Episcopal church, were forbidden to perform the most sacred ritual of divine service. Technically their relation to the sons of Aaron might be compared to that of deacons to priests, or of priests to bishops. This, the nature of the distinction between the priests and the Levites, shows that they were essentially only two grades of the same order, which corresponds roughly to what has been generally denoted by the term priesthood. Priesthood, however, had a more limited meaning in Israel than in later times. In some branches of the Christian church the priests exercise or claim to exercise functions which in Israel belonged to the prophets or the king."

There is nothing vital about the difficulty of reconciling ages as between 30 years and 20 years, or there being 22 or 23 families named instead of 24; such differences can be accounted for without interfering with the sense. The great thing is to notice that whilst one class of men were offering sacrifices and petitions, another class were offering thanksgiving and praise.

We commit a great error and render ourselves and others an injury by thinking and speaking of our praises and prayers as a preliminary part of our services. They are not preliminaries: they are the heart of the service. Why should talking about God be exalted above talking to God? What our hearers need is a God-consciousness. If they had that, everything else would be corrected. Let each part of our worship be dependent on the rest! Praise gives wings to prayer: prayer opens the soul to the appeal of grace.

O God, teach us to render to thee the fruit of the lips! May our thanksgiving be acceptable to thee! Help us lest we forget any of thy benefits! Teach us to live lives of devotion! Instruct us in thy truth! Grant that knowledge of thy truth may emancipate our souls! Amen.

Wednesday, 13th. 1 Chronicles 24. 1-6; 25. 5-8; 26. 26 to 27. 5.

Political strife does not interest the chronicler. The question in his heart is, "How fared it with the house of God and the worship of Jehovah?" He says not a word about the court intrigues of Nathan and Bathsheba; he has eyes only for what he believes to be the secret of Israel's glory. Is this an impractical way of looking at things?

We must remember that David is represented as the originator of the idea that the priest under the direction of the king is the guardian and the administrator of civil righteousness. His work does not consist simply of saying prayers and offering sacrifices, but in administration and education. Religion was the foundation of justice and of knowledge. And is it not true that the survival of learning is one of the charges that the church of God has guarded through all the centuries?

The priesthood, again, differed from our usual conception of the office in that the king had no more loyal supporters of his military campaigns. Zadok and Benaiah stand as examples of mighty men of valor who emerged from the sanctuary sword in hand. Bennett says, "Christianity has aroused a new sentiment in regard to war. We believe that the servant of the Lord must not strive in earthly battles. Arms may be lawful for the Christian citizen, but it is felt to be unseemly that the ministers who are the ambassadors of the Prince of Peace should themselves be men of blood. Even in the Middle Ages fighting prelates like Odo, bishop of Bayeux, were felt to be exceptional anomalies; the prince bishops and electoral archbishops were often ecclesiastics only in name. And yet the growth of the Christian sentiment in favor of peace has not prevented the occasional combination of soldier and ecclesiastic. If Islam has had its armies of dervishes, Cyril's monks fought for orthodoxy at Alexandria and at Constantinople with all the ferocity of wild beasts. The Crusaders, the Templars, the Knights of St. John, were in varying degrees partly priests and partly soldiers. Cromwell's Ironsides, when they were wielding carnal weapons in their own defence or in any other good cause, were as expert as any Levites at exhortations and prayers and psalms; and in our own days certain generals and admirals are fond of playing the amateur ecclesiastic. In this, as

in so much else, while we deny the form of Judaism, we retain its spirit."

We prefer to think of the worshipful side of the priestly office, and it is in the sweet songs of the sanctuary, the prayers, the sacrifices, that we see the glory, the beauty, the sanctity of its work.

O God, we thank thee that thou art teaching us a new and better way of life! We thank thee that the spirit of Jesus is a spirit of peace, brotherhood and charity. Grant that we may have that spirit which marks us as belonging to him! Amen.

Thursday, 14th. 1 Chronicles 28.

We are glad to have this picture of the last days of David: the pictures of Samuel and Kings are so pitiful. There he is an exhausted man when but sixty years of age. His court is a center of intrigue. He is no match for Bathsheba and Nathan. He consents to the supplanting of Adonijah by Solomon. Here, however, he is very different. Solomon is God's chosen one, and as such David presents him to the people. The king is possessed by his dream of a great and glorious Temple in which all that is precious shall abide, and to the realization of this dream he commits his son in the presence of all the people. The erection of the Temple becomes a sacred trust. The ark of the covenant must no longer be hidden, or moved from place to place. It must have a home, and everything in Israel must converge about it. Solomon's kingship must express itself in the execution of a holy trust. And we know that if it had not been for the execution of this trust there would have been little in Solomon's career to make him worthy of our respect. His genius was splendid, but his sins beclouded his genius and led to the disruption of Israel.

The erection of the Temple was Solomon's task, the plans were David's glory. It is a great thing for a father to be able to hand on to his son the details of a great and generous enterprize which shall be for the blessing of the world in all generations; and not only to have developed the scheme, but to have provided the resources whereby the scheme might be executed. So often a man's genius is devoted to the accumulation of wealth and the building of great enterprizes without thought of that which is spiritual and altruistic! David exhorts Solomon to fidelity and loyalty in his service to Jehovah.

We must not think that David gave Solomon plans and drawings. The chronicler merely says that he gave him a description of the thing he desired to see. It was a vision of the mind and heart which he would have his son perform. David believes the idea to have been God-inspired, and therefore is assured that God will help in its realization.

Our Father, we rejoice in those generous impulses toward service and sacrifice which thou dost impart to thy servants! Thou callest us to the possession of higher riches than silver and gold. Thou enablest us to accumulate treasure in heaven. Help us to yield ourselves to thy prompting and to do those thing which shall bless the world long after our departure! Amen.

Friday, 15th. 1 Chronicles 29.

David now seeks to associate the leaders of Israel in the project to which he has committed his son. To simply do things for people may be a means of injury rather than a blessing: to do things with people is to unite their lives in a high responsibility and privilege. Give a dollar to a man, and you make him a mendicant: invite him to share your projects to the extent of earning a dollar, and you make him a brother. Do things for the Chinese, and you make them rice-Christians; call them brothers, and invite them in a sublime crusade, and you discover some of the choicest of God's saints.

Solomon was very young to be charged with so great an undertaking. Moreover, it might not succeed in winning the adherence of all the people. But if from its very inception the entire nation became engaged in a co-partnership, the work would be easy. This was the way of Moses: he sought the free will offerings of the people. David walked in the same paths. The picture is that of willing and whole-hearted purpose. The sense of verse 5 is described by Elmslie, "Who will give these gifts for the sacred Temple in the same willing spirit which is required of a priest in his self-dedication to priestly service?"

The book closes with a recognition by David of the rare distinction conferred on a man when Jehovah calls him to a high and holy task. Do we recognize this privilege? God has us in his keeping as a holy charge; God sends us on his errands as divine tasks. Who are we that we should thus be commissioned by the Almighty?

Eternal and almighty God, creator of the heavens and earth, we adore thee for thy great and glorious works! We praise thee for condescending to notice us, for calling us by name and sending us forth to do thy work. Help us to live to thy honor and glory! Amen.

2 CHRONICLES.

Saturday, 16th. 2 Chronicles 1.

The chapter opens with a characteristic idea of the chronicler: Solomon nerved himself for his task. Barker says, "It may suggest to us that Solomon threw the force of moral energy and resolution into his work and his life at this period. 'Jehovah his God was with him.' The parallels of

this very simple and natural expression are too numerous for quotation. Like some other of these earliest, concisest religious expressions, brevity and simplicity are fully charged with suggestion. That presence may infer the help just of companionship, or of sure sympathy, or of needed counsel, or of strength in the hour of temptation, or of absolute practical help, or of the highest revealings of faith. The whole circle of need, of human and Christian need, the divine presence will supply. The need of Solomon in his present position was potent and pressing. Would that he had always kept by the true supply of it!"

There is hope for a man who, when darkness falls upon the land, becomes aware of God. Solomon knows that the problems and duties of life are likely to be mismanaged unless his wisdom and intelligence are trained and strengthened by God. Blessed is the man who knows enough to be aware of his need of divine aid! It is a good thing to organize one's material resources, to calculate carefully on his ability to meet the demands involved in his program, but more than capital is needed for the development of a great policy, and Solomon recognized that he would be no match for the Hittites and the rest unless he were sure that Jehovah had espoused his cause, and that he would have the instruction, illumination and grace necessary to meet every emergency.

God answers prayer according to law. If we seek wisdom he will make us wise, and the resources which yesterday seemed to be small and inadequate will today become available and proportionate to our need. Jesus said, "Seek ye first the kingdom of God and his righteousness, and all material resources will be added according to your requirement."

Dear Lord, we rejoice in the enlarging possibilities of life! Thou art able to give us all things richly to enjoy. We pray for the power to discern that which is true. We ask that we may become possessed of thy power and purpose. So may we do thy will and know ourselves as thy anointed servants! Amen.

Sunday, 17th. 2 Chronicles 2.

There is great significance in the distinction drawn between the Temple as a place of worship and the dwelling of God. Jehovah does not dwell in houses made with hands. He fills the universe with his presence. He is too vast to be confined. His house is very different from the house of worship which his servants erect. His house fills all space, and we are never out of it. On the other hand, there is a spot which we sanctify, a house which we set apart as holy ground, in which we erect our shrine and our altar. And it is becoming to give to that house of worship all of beauty and of comeliness that we can afford. Now we should give Solomon credit for having laid emphasis on this important idea. If the Temple itself was the dream of his father, the sense of the difference between an altar and the great spiritual Being whom we worship at the altar was Solomon's, and lies at the basis of Christ's word to the woman of Samaria, "Neither in this mountain nor in Jerusalem must we worship the Father. God is a spirit, and they that worship him must worship him in spirit and in truth."

Another feature in this story is the strong way in which Solomon addressed himself to his sacred commission. He attempted it in a royal way. He felt it was a project such as was worthy of reference to Hiram, king of Tyre. He would do a noble thing in a noble way. Hitherto Israel had not developed its architectural ability, but a great commercial people like the Phœnicians had built many noble and beautiful buildings, and Solomon sought the counsel of the wisest experts available.

There were certain features involved which met with strong opposition. A free people resents forced labor. Solomon was an Oriental ruler, and claimed authority to do what he would. He made mistakes which ultimately led to trouble. But the chronicler would have us forget the mistakes and judge him by his purpose. And there is a sound principle in all this. We are all limited by temperament, prejudice, current opinions and practices. God judges us by the intentions of our lives.

O God, help us to rise above our limitations, to give thee our truest reverence, our purest devotion! Give us courage to attempt great things for thee! Help us to challenge others to coöperate with us in doing that which shall bring glory to thy holy name! Amen.

Monday, 18th. 2 Chronicles 3.

Elmslie says: "The cubit was the length of the forearm from the elbow to the extremity of the middle finger, about 17½ inches. A difficult verse in Ezekiel (11. 5) seems to have given rise to the idea that in early times the cubit was a somewhat longer measure, and that may be what the chronicler intended by the present phrase, 'cubits after the first (or foreign) measure.' Exact measurements on the site of the Temple have now demonstrated that about 17½ inches was at all times the standard length of the cubit."

It may be that we are prone to turn away from the description of the Temple as possessing interest for the archeologist but little spiritual view for the busy man of today. To such a feeling Parker has replied:

"Perhaps no devout mind, in a healthy state, unsophisticated and unvitiated by special freak of education, will fail to feel, free of argument, that the principles under-

lying the directions of minutest detail of outward work, find their use and application now within the domain of motive, of purity of motive, and exactitude in judging; not the motives of others, but our own; within the domain, again, of cheerful, ungrudging giving to Christ, and to his living church; and in the domain of that exalted but perfectly simple law of giving, not the lame, the blind, the blemished, and the utter superfluity of our own possessions, but the first and the best, and of what may call for some self-denial, some sacrifice."

He emphasizes the treasures that Christendom has laid at the feet of Christ, and then enunciates the principle underlying Solomon's task. The foundations were laid in the place where sin had felt its dire punishment. There can be no true church where there is no altar. It was built to meet a human need, to express reverence, to win the sympathy of Jehovah. Its dimensions were exact, and every detail developed with care. These factors should characterize our worship today.

O God, we would not bring to thee that which costs us nothing! We would offer to thee the costliest, most beautiful, most perfect possessions of our lives. Help us to train our faculties for thy service! Help us to order our time, our business, so that all may bend to the supreme duty of glorifying thy holy name! Amen.

Tuesday, 19th. 2 Chronicles 4.

It is evident that the chronicler was influenced not only by what he read in Kings, but by some other source. Modern scholars think that he was influenced by Ezekiel. Was the altar made, or was it a great natural rock? Elmslie says that it was probably a flat oblong expanse, the highest of a series of terraces of which the base measurement is given. The sea of molten metal was a great laver of brass, symbolizing Jehovah's power over the sea and the rain, or over the primeval deep out of which creation sprang. Was it meant for a vessel for cleansing purposes? Or a receptacle from which water for purification was drawn?

Israel's religious history is based on a conflict between the pure worship of a spiritual Being and the worship of the spirit of things. The worship of the spirit of things is idolatry, and against this the law and the prophets protest. It is obvious that Solomon was influenced by his advisers. He could not go to Tyre for an expert, he could not collaborate with Hiram, without having the ideas of Tyre introduced into the ornamentation of the Temple. We all know that difficulty of dissociating the ideas of our various embellishments from our worship of the Father of spirits. Solomon tried to escape the difficulty by emphasizing that these were symbols to aid the worshiper, and that Jehovah was not to be identified with the Temple.

O God, grant that the spirit of truth may guide us in our approach unto thee! Help us to remember that thou dost not dwell in temples made by hands! Thou dost dwell in the heart of him who loves thee and keeps thy commandments. Give us faith obedience, love, for Christ's sake! Amen.

Wednesday, 20th. 2 Chronicles 5.

Any slight difference between Kings and Chronicles, can be explained by remembering that in the days of David and Solomon all Levites were possible priests, Levi being the name of the priestly class and not of a lower order of priests. It was in the later days that the Levites were treated as subordinates to the priests.

As to verse 10 Curtis says, "The form of expression implies that other things besides the two tables might have been expected in the ark. A late Jewish tradition placed within the ark a golden pot of manna and Aaron's rod (Hebrews 9.4). If Moses gave laws to Israel and brought the people into covenant relation to Jehovah, then the two stone tablets containing the ten words are reasonably the historic contents of the ark."

The interest of the chapter centers in the ark, which the ordinary man might not see, the suggestion of which the priest might see but not approach unto, which symbolized high and holy things, a presence that never varied, a covenant that was without repentance, a law that is not to be broken but to be fulfilled.

There are certain necessities which arise out of that which the ark embodies. There is an obedience which we have failed to render, a law which we have transgressed, and hence there is a guilt which needs to be pardoned. We shall never worship as we ought until we become conscious of the reverence which is God's due.

In connection with the action of Solomon and the elders of Israel and all the heads of the tribes, Clarkson says, "There is nothing in which any earthly kind of distinction can be as well engaged as in promoting the piety of the people, in attaching them more firmly to the sacred principles, connecting them with and converting them to the service of the living God."

Our Father, we would worship thee with joyful hearts! So often we come to thee with our sorrows, our failures, our sins. Help us to come with our joys! Thou art great and greatly to be praised! Thou art the source of our joys and our delights! May our walk be close with thee! Amen.

Thursday, 21st. 2 Chronicles 6.

Hitherto the history of Israel has been largely a changing history. David and Solomon aimed at stabilizing national life and

national worship. Solomon now recognizes that a new epoch begins. His first words are addressed to Jehovah, and he turns from the people towards the holy place. Then he stands upon a sort of brazen improvised pulpit, and turns towards the people as he talks to them about God, blessing them in his name. The name of God signifies his character, that which he has revealed of himself. "Where Jehovah dwelt, there was his name, a term expressive of the divine nature, and almost if not quite equivalent to person."

The posture assumed by Solomon as he addressed Jehovah is significant. The bended knee signifies subordination. A greater than Solomon was present. The king does not imagine that Jehovah can be localized, but he does pray that when men resort to the house of prayer Jehovah will give heed to their crying, and make that house of prayer a place where petitions are heard and answered. God's dwelling place is on high, yet the Temple may be a trysting place. Men of various types shall come to the sanctuary. The man who is accused shall affirm his innocence here, and if he be innocent will not Jehovah come to his rescue? If times of national disaster arise, and a dejected and discouraged people turn in penitence, will not the Lord turn their defeat into victory, and their adversity into success? If times of famine occur, times when the hot winds blowing from the desert lick up all the moisture, times when caterpillars devour the crops, times when pestilence shall walk abroad, will not Jehovah listen to the piteous cry of distress, and intervene to rescue this people from their despair? And in the house of God shall the stranger, the foreigner who reverences Jehovah, be overlooked just because his home is not in the holy land? Jehovah is no respecter of persons. The welfare of every man who knows him is precious to the Lord. In times when a great cause needs vindicating, in hours when captivity seems to be the way of life, let the Lord hear those who are in distress!

Solomon's prayer may lack certain elements which we who have been taught to pray by a greater than Solomon would have emphasized, it may show a mistaken idea of providence, but it shows that he regarded a place of worship as a gathering place for distressed hearts. Men and women might take there their business cares, their domestic griefs, their peril, their loneliness, their need, and Jehovah would show himself as One who is mighty to save.

Is our conception of public worship anything like this? Have we not turned the prayer room into an auditorium? What is the place of prayer in the average man's estimate of the object which brings people to church?

Our God, we have no life apart from thee! Our souls thirst for thee as the hart panteth for the water brooks. Grant unto us a deeper sense of our privilege to make known our requests unto thee! May we have faith to believe that all that concerns our welfare is of importance to thee! May we learn to make known our requests unto God! Amen.

Friday, 22nd. 2 Chronicles 7.

The answer by fire is not hinted at in Kings. It is, however, a most interesting and suggestive event. It shows that the action of the king and people, the prayer which has been offered, have not passed unnoticed. It emphasizes the awareness of God to that which his servants are performing in his name. What is the significance of prayer if there is no response from heaven? If we are merely uttering pious sentiments and ennobling and inspiring ideas in our public addresses to the Almighty, we had better be honest with ourselves and those who hear. Make-believe about holy things is destructive of ideals. Solomon and those who joined in the act of dedication believed that God approved and responded to their act of homage and faith.

There is something moving about the offering of such enormous sacrifices. We do not know how many people were present and participating. Josephus tells us that in Roman times 256,500 paschal lambs were slaughtered in a few hours. We have outgrown the necessity for such sacrifices. We have a different sacrifice: the blood of Jesus Christ has been offered once for all. And yet there is need for reverent, self-sacrificing, orderly, pure, beautiful offerings unto the Lord: there is the presentation of our bodies to him, there is the ritual of compassion to the widow and fatherless.

Sacrifice was followed by festival. Nothing brings people together and cements them into one community so much as a mutual effort to glorify God and to express adoration, consecration, service, by a common act and a common love. The people were joyful and glad of heart, and they took their gladness back to their homes. That is the effect of the highest worship. It infects the home, and turns it into a radiant gathering place of happy souls who share in a purpose and a faith.

Solomon could not do so great a thing without being moved. He had made the house of prayer the focal point of his nation's life, and now he is confronted by a sense of the implications of his act. God will not fail him or his house. Will not fail? Not if Solomon is true to his own standard.

Religion is not done with in the moment that we turn from the Mount of Transfiguration. The plain is the test of the reality of what happened on the mount.

God will be true if Solomon and his house are sincere. If they break their covenant, then all that they have uttered will be shown to have been a ceremony, and not a service of worship.

O God, help us to live so as to win thy approval! May our ordinary lives prove the reality of our professions in times of high exaltations of spirit! Grant that our home life may confirm our church life! Make us consistent Christians! For Christ's sake. Amen.

Saturday, 23rd. 2 Chronicles 8.

How are we to reconcile this statement with that in Kings? There are difficulties in this chapter, and they all point to the fact that this book must not be judged by the value of its various statements of detail so much as by the great object which dominates the author's mind and heart. He is writing with a motive. His passion is the house of God, the worship and service of God. Everything and everybody are to be judged by his attitude toward God and his service.

Solomon's policies were many of them transitory, some of them were open to censure. This man cannot conceive of one who could do so great and spiritual a thing as build the Temple, doing anything that would not be consistent with the purpose shown in such an undertaking. Do we know something of the same thing? Who cares to hear of John Wesley's eccentric courtship, or of his inability to appreciate child life, in the light of his great consuming passion to cover the world with the gospel of saving grace? Who likes to hear petty stories about Martin Luther in the light of his heroic stand for the gospel of justifying faith? John Calvin and John Knox had many weaknesses, but the saints of God never ask about their weaknesses, they rejoice in their power. And this admiration is not a sign of weakness or moral obtuseness. They see the great and glorious, and ignore the rest.

It would be a good thing today if men and women would cease criticizing the weakness of their leaders, and concentrate their thought on the things their leaders appreciate as the most vital for the welfare of the race. Bennett says, "The distinctive characteristic of Chronicles is the stress laid on the piety of the king, his care for the honor of God, and the spiritual welfare of his subjects. If the practical influence of this teaching has not been altogether beneficent it is because men have too invariably connected spiritual profit with organization, and ceremonies, and forms of words, sound or otherwise."

O God, help us to do our work with wisdom, energy and purpose! Whether we are building our homes, developing our business, or rendering service to thy house, help us to do all with a single eye to thy honor and glory! Amen.

Sunday, 24th. 2 Chronicles 9.

We have already studied this story in our interpretation of the book of Kings. Sheba, the land of the Sabeans, was in Arabia. Its queen has heard of Solomon's wisdom and glory, and being agitated by many perplexing problems she determines to visit his court, to transact certain affairs of state, and to seek a solution of her questions. What she saw overcame her with astonishment. The state in which Solomon lived was extraordinary, but the wisdom and intelligence with which he addressed himself to human problems were more impressive. She noted, too, that Solomon's display was founded on a religious concept. He regarded the throne as rightly belonging to God. He occupied that throne as God's deputy and representative.

The money which the queen paid to Solomon was in our coinage not less than $3,500,000, and when we remember the purchasing price of money in those days we see that this was tribute, and not a gift. True, the author implies that Solomon gave her the equivalent, and that there were acts of courtesy, but when we remember the condition of the world in those days the sum seems incredibly large.

Bennett says: "Solomon's life (in Chronicles) does not close with any scene in which his people and his heir assemble to do him honor and to receive his last injunctions. There are no last words of the wise king, and it is not said of him that he died in a good old age, full of days, riches and honor. Solomon slept with his fathers, and he was buried in the city of David his father, and Rehoboam reigned in his stead: that is all. When the chronicler, the professed panegyrist of the house of David, brings his narrative of this great reign to so lame and impotent a conclusion, he really implies as severe a condemnation upon Solomon as the Book of Kings does by its mention of his sins."

Almighty God, we pray that the ripeness of our years may not find us less reverent, less devoted to thee and thy cause, than in the ardor of our youth! May we be able to say at the end of life that we have kept the faith! Teach us to live humble, chaste, God-fearing lives! For Christ's sake. Amen.

Monday, 25th. 2 Chronicles 10.

We should find this chapter utterly perplexing if we were not acquainted with the book of Kings. The chronicler has not referred to Solomon's faults. He has even told us that Solomon imposed forced labor on foreigners, but not on Israelites. But Kings has told us more of the truth, and we can see the inevitableness of the

problems needing to be settled by Rehoboam.

Bennett says: "Rehoboam had apparently been left by the wisdom of his father to the companionship of headstrong and feather-brained youths. He followed their advice rather than that of Solomon's gray-headed counselors, with the result that the ten tribes successfully revolted, and chose Jeroboam for their king. The chronicler here and elsewhere shows his anxiety not to perplex simple minds with unnecessary difficulties. Accordingly, everything that discredits Solomon and detracts from his glory is omitted. The general principle is sound. An earnest teacher, alive to his responsibility, will not wantonly intrude difficulties upon his hearers. When silence does not involve disloyalty to truth he will be willing that they remain in ignorance of some of the more mysterious dealings of God in nature and history. And yet the chronicler's narrative illustrates the narrow limits within which the suppression of difficulties can be safely applied. His silence as to Solomon's sins and misfortunes makes the revolt of the ten tribes utterly inexplicable. After the account of the perfect wisdom, peace and propriety of Solomon's reign the revolt comes upon an intelligent reader with a shock of surprise and almost incredibility. If we wish to help intelligent inquirers and aid them to form an independent judgment, our safest plan will often be to tell all we know ourselves, and to believe that difficulties, which in no way mar our spiritual life, will not destroy their faith."

How much better it would be if men who come to high office could realize that kindness and service are keys that will unlock the hearts of those whose goodwill is essential to their prosperity and happiness! Threatening people never succeeds. A rough answer may seem brave, but it is really stupid, and paves the way for disaster.

O God, help us to respect those among whom we are called to live! Even if we hold positions of authority, may we not abuse our power! Make us wise in our dealings with men! Help us to choose wise counselors, and to heed their words! Amen.

Tuesday, 26th. 2 Chronicles 11.

Rehoboam was inclined to a rash expedient. What could not be won by willing consent he was inclined to take by force. He had used threats and scorn, and had precipitated division; now he is inclined to fight. Shemaiah, the man of God, warns Rehoboam against such a war. War is always wicked; between brethren it is unpardonable. Fighting against brethren, whether in church or in state, is wickedness. Good men are to be at peace among themselves.

Rehoboam was ignoring the divine part in the succession. He imagined it was all due to political factions. He failed to recognize that there is a law working in human affairs, and given certain conditions disruption and rebellion or revolution will occur. We should be wise before the event and alter the condition before the crisis occurs.

The policy of Rehoboam was one of building, rebuilding, strengthening and fortifying cities which were likely to be of use in case a threatened aggression of Egypt under Shishak were to take place. Just what had led to cities like Bethlehem falling into disrepair we do not know. Some think there may have been internal conflicts which have not been recorded.

The reference to Jeroboam needs to be understood. Jeroboam had not forsaken the worship of Jehovah. What he had done had been to widen the basis of the priesthood. Instead of drawing the priests from the tribe of Levi, he drew them from all the tribes, believing that there were men in every tribe who were suited to such an office. The priests and Levites who regarded themselves as a special and privileged caste would not accept the new policy, and so withdrew themselves. The chronicler looks back through the centuries. He cannot tolerate the idea of a divided nation or a divided worship. He thinks the policy of Jeroboam was wrong and wicked, and he cannot hide his hostility.

Elmslie says: "In the time of the Chronicles the position of the orthodox party in Jerusalem, whose interests, civil and ecclesiastical, were bound up with the worship at the Temple on Mt. Zion, was one of considerable difficulty. The essential purpose of this book was to vindicate the religious supremacy of Jerusalem, and to exalt the honor and privileges of its priesthood and its Temple. In seeking to achieve this aim, the chronicler inevitably dwelt upon those aspects of life and thought in which he specially believed. He was anxious to uphold the political supremacy of Jerusalem, no easy matter in his time. Chiefly, however, he was concerned with the religious preëminence of Jerusalem. Behind all else, as the animating force, there lies the chronicler's religious faith, his zeal for God."

Our Father, we ask thy forbearance! We are weak, ignorant, prejudiced, and passionate. We frequently say things wrongly. But we do want to love thee and to glorify thee! Help our infirmities, teach us how to love thee more and to serve thee better! Amen.

Wednesday, 27th. 2 Chronicles 12.

The invasion of Shishak took place. Inscriptions at Karnak show that both kingdoms were invaded, and much booty taken,

though no phenomenal conquest was made. The chronicler ignores the northern kingdom, however, and when he speaks of all Israel he means the kingdom of Rehoboam. Notwithstanding the gathering together of all the priests and Levites to Jersusalem, they could not keep Jerusalem from sinning. There is nothing more pathetic than the impotence of ministers of religion when they become merely professional men. Look at the reports of ecclesiastical synods, and see how much time is taken in the discussion of minutes and reports. Red tape strangles them. So the priests and Levities were in Jerusalem protesting against Jeroboam, but utterly indifferent to the peril that beset the people.

What saved the people from utter ruin? The chronicler tells us it was the exhortation of a man of God, Shemaiah, who told the king and the people the cause of their trouble, and persuaded them to penitence and submission to Jehovah. The result was that Jerusalem was spared, though tribute had to be paid. Bennett says, "When they threw off the yoke of Jehovah, they sold themselves into a worse bondage. There is no freedom to be gained by repudiating the restraints of morality and religion. If we do not choose to be the servants of obedience and righteousness, our only alternative is to become the slaves of sin unto death. The repentant sinner may return to his true allegiance, and yet he may still be allowed to taste something of the bitterness and humiliation of bondage of sin. His Shishak may be some evil habit or propensity, or special liability to temptation, that is permitted to harass him without destroying his spiritual life. In time the chastening of the Lord works out the fruits of righteousness, and the Christian is weaned forever from the unprofitable service of sin. Unhappily the repentance inspired by trouble and distress is not always real and permanent. Many will humble themselves before the Lord to avert imminent ruin, and will forsake him when the danger has passed away. Apparently Rehoboam soon fell away again into sin, for the final judgment upon him is, He did that which was evil, because he set not his heart to seek Jehovah. David in his last prayer had asked for a perfect heart for Solomon, but he had not been able to secure this blessing for his grandson."

Dear Lord, we pray for true penitence of soul! Give us that godly sorrow which is not to be repented of! Help us to turn from sin, from pride and vainglory, from anger and malice and all unrighteousness! Grant that we may learn to walk humbly with thee! For Christ's sake. Amen.

Thursday, 28th. 2 Chronicles 13.

This chapter must be judged not upon the point of view of actual history, but as that of a story told with the object of teaching an important lesson. There is no reason to question the fact that Abijah and Jeroboam met in battle, and although Jeroboam was the stronger man and led the larger army, Abijah won the encounter.

What is it the chronicler teaches? The covenant between Jehovah and David was a holy thing. David had pledged all Israel, and Jehovah had covenanted that David's seed should always occupy the throne. It was a wicked act of worthless men to rebel against Rehoboam, just because in his inexperience and weakness of understanding he had failed to appreciate the situation. Jeroboam and his followers are failing to appreciate the sanctity of the priesthood, the manner of institution ordained by Moses and persisted in ever since. The priest's work was carefully defined, and that of the Levites was also defined, and it was wrong to ignore these things. Bennett says, "The lesson which the chronicler intends to teach by his narrative is obviously the importance of ritual, not the importance of ritual apart from the worship of the true God. He emphasizes the presence of Jehovah with Judah, in contrast to the Israelite worship of calves and those that are no gods. The chronicler dwells upon the maintenance of the legitimate priesthood and the prescribed ritual as the natural expression and clear proof of the devotion of the men of Judah to their God. In the abstract the speech teaches two main lessons; the importance of an official and duly accredited ministry, and of a suitable and authoritative ritual. These principles are perfectly general, and are not confined to what is generally known as sacerdotalism and ritualism. Every church has in practice some official ministry, even those churches which profess to owe their separate existence to the necessity for protesting against an official ministry. Men whose chief occupation is to denounce priestcraft may themselves be saturated with the sacerdotal spirit. Every church has its ritual. The silence of a Friend's meeting may be as much a ritual as the most elaborate genuflection before a highly ornamented altar. The man who leaves his wonted place of worship because 'Amen' is sung at the end of a hymn is as bigoted a ritualist as his brother who does not pass an altar without crossing himself."

We get this out of the chapter, that it is a good thing to seek a properly trained and qualified ministry and an orderly, reverent form of service. To leave things to chance, to allow mere glibness to be the test of a suitable aspirant for the ministry, is neither reverent nor to the good order of religious worship.

O God, help us to give our best to thee! Grant unto all those who seek the ministerial office a sense of divine calling! Help all pastors and teachers to equip themselves for thy work! Encourage them in their efforts!

Make the ministry more and more effective! Amen.

Friday, 29th. 2 Chronicles 14.

Asa starts out well. Weighted by heredity, facing the customs sanctioned by his father and others, he sets about the correction of abuses.

First he becomes a religious reformer. The book of Kings tells us that he got rid of the idolatries of both his father and his mother. The chronicler does not refer to these personal matters, but he does refer to strange altars, places of idolatrous practice, to pillars which were accessories to sanctuaries for idol worship, and to Asherim or poles planted near altars, again symbolizing forbidden worship, and also sun images.

Second, he aims at the consolidation and strengthening of the defences of his country. He uses a period of peace to make his people strong. His policy was one of preparedness, and when at last an invasion by Zerah the Ethiopian took place Asa was ready for the encounter. Zerah was probably an Arabian, though some have tried to indentify him with Osorkon, the successor of Shishak. The recent war in Europe has shown that there is no more hazardous policy than that of so called preparedness. If you prepare against your neighbor, your neighbor is going to prepare against you, and soon your nerves are going to get the mastery of your senses, and you are going to fight.

The eve of the battle was spent in prayer, and then in the name of the Lord Asa drove the Cushites out and chased them back into the desert, inflicting terrible slaughter, punishing all the desert tribes that had aided Zerah in his campaign, and seizing much booty. Bennett says, "Their victories over superior numbers may easily be paralleled or even surpassed by numerous striking examples from secular history. The victories of inferior numbers in a righteous cause are the most striking, but not the most significant, illustrations of the superiority of moral to material force. A little examination of the more obscure and complicated movements of social life will show moral forces everywhere overcoming and controlling the apparently irresistible material forces opposed to them."

We should note that the chronicler does not teach that God will make good men triumphant if nothing is done to coöperate with him. God uses rational, courageous, resourceful men. God helps those who help themselves. A man is presumptuous if he thinks that having resources he does not need God.

Our Father, teach us to use those powers with which thou hast endowed us! Make us wise in the presence of difficulties! Give us courage to defend the right! Teach us our need of thee! Help us to believe that thou art waiting, and ready to come to our aid! Amen.

Saturday, 30th. 2 Chronicles 15.

Baker says: "This chapter is something like an oasis in our history, and was perhaps such in the real life of Asa also. Presumably it covers a period of some twenty years. Reading between the lines we may very much suppose that the mission of Azariah, son of Oded, was one of all mercy. Great salvation had been shown to him and his people, and as time went on they might forget their savior and imagine that the work was all their own. Moreover, their own proper work had tarried, and beside caution and humility Asa needed stimulus; perhaps the Lord's lovingkindness knew that he needed kindly encouragement. For there are not wanting signs that he was before his people, and felt the drag of them upon him as Moses himself did."

Azariah is the pattern of a true minister, in that he comes as a leader and a suggester of what is right. In moments of great victory a man is in great danger of forgetting the secret of his strength, and it is good for him to have some one to suggest the secret of his power.

Verse 3 introduces a historic retrospect in which Israel was in peril through having no one to guide them in the principles of true morality and worship. Property is insecure, life is hazardous, where the cause of religion is neglected. This truth is being rediscovered today. Last year one-third of a billion dollars was stolen in the United States. Experienced judges are united in saying that robbery and murder are almost invariably committed by young people who are ignorant of religion and of sound moral instruction. So the prophet warns the king that there are abuses in Judah which need to be grappled with, or they will spread corruption. These abuses are supported by powerful interests. They are corrupting many. The queen mother was one of those who did what was evil and dangerous. To suppress these things needed courage, energy, consecration, but fidelity would be rewarded. Now it often requires more courage to put things right in a man's own household than on the battlefield. Many a man will bravely face a cannon who is afraid of telling his mother or his wife or child what is necessary to be done. Portia said, "I can easier teach twenty what is good to be done than be one of the twenty to follow mine own teaching." We can all sympathize with Portia. Yet godliness begins at home. Hence the New Testament insists that no man is fit to be a minister who does not know how to regulate his own family as a household of God.

Almighty God, we pray for moral courage! Help us to be lovers of the good, the true, and the beautiful! Clothe us with the beauty of holiness! Grant that our own homes may be the centers of piety and devotion to thee and thy cause! Amen.